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THE HOLY SPIRIT AND OTHER SPIRITS.



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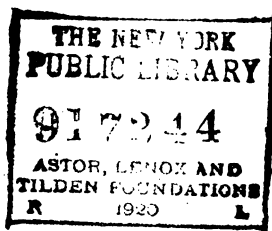
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DEDICATION.

To all who seek a closer walk with God, a better understanding of the Scriptures, and clearer leadings of the Holy Spirit; and to those who desire to escape the wiles of evil spirits and shun the deceptive pitfalls of sin, this volume is prayerfully dedicated.



PREFACE.

In offering this volume to the public, custom and duty demands me to add a few prefatory remarks.

The reader will find herein treated a variety of subjects, none of which have been selected to take up time or space. Many others have presented themselves to the author's mind, but only those subjects of the greatest importance have been chosen.

Part I. is given exclusively to a treatise on the Holy Spirit, and is concluded by a poem, "The Gift Unspeakable," written expressly for this work by my friend and colaborer, Robert Rothman.

Part II. contains an exposition of evil spirits and their diabolical works. Thousands of such evil spirits and false ways could be mentioned, but we have treated only a few of the most prevalent and dangerous spirits of the present day.

I have not tried to be exhaustive in any of the subjects herein mentioned for several rea-

sons: (1) Because the general reader appreciates practicability more than technicality; (2) Because most of the work has been prosecuted in the midst of evangelistic duties which robbed me of the assistance of reference books; (3) Because, like all other men, and much more than some others, I have been limited by my own fallible strength.

Whatever success I have achieved is due to the inspiration of the Holy Spirit and the gracious help of my Lord, who is the comfort and joy of my life. Whatever trace of fallibility the reader may find here he, or she, is humbly asked to pardon; but for the plain and definite truths herein contained I have no excuse to offer. Truth alone will free the soul from the bondage of sin and fit it to dwell above. Knowing this, I have told the truth, so far as my circumstances and ability would allow, unmixed with the poison of error or the leaven of compromise.

In this work the author has had two principal objects in view: (1) It has been my object to explain the Holy Spirit, his leadings, operations, etc., that the reader might "acquaint himself with God and be at peace." (2) It has been my

object to expose the workings of the spirits of devils, that the reader might escape the wily schemes with which they lie in wait to deceive.

How well I have succeeded in revealing the beauties of the Holy Spirit and exposing the baseness of evil spirits, my readers must judge.

With a fervent prayer that these humble efforts may help some weary traveler on life's way, or encourage some soul whom Satan has cast down, I am most sincerely,

Yours in Christ,

D. O. Teasley.

Moundsville, W. Va., *May, 15, 1903.*

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INTRODUCTION.

Above us, behind us, before us, and all around us, there hovers a myriad of spirits, ever ready to decoy the soul from its intended sphere; but in every redeemed soul there dwells a guardian Spirit, the Holy Spirit, to protect and defend from the imposing spirits infernal.

Again and again we hear his tender voice repeat the wooing call, "This is the way, walk ye in it." While there is but one Holy Spirit with which we have communication, there are legions of vile spirits. This is true from the fact that there is but one holy way, requiring but one spirit to lead the soul therein; while the broad way (Mat. 7:13) is traversed by unnumbered crooked paths (Psa. 125:5; Prov. 2:15) requiring as many wicked spirits to allure the souls of men into them. Each perverse way, it seems, is provided with a subtle demon, well calculated to lead the unsuspecting soul around the crooks and turns of life's pathway, unaware of the danger ahead, at each turn promising,

that the sought-for pleasure is near at hand; till the sin-blinded soul is suddenly tossed headlong over the precipice of eternal despair, lost and ruined forever. "But the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18. As we have just noted, there is but one Holy Spirit with which we have communication; and yet at different times God has communicated with man by means of his angels. "He maketh his angels spirits, and his ministers a flame of fire." Heb. 1: 7. However God's speaking to man by means of angels seems to have always been on special occasions; while his established way, especially in this dispensation, is by his Spirit.

It is true, however, that God sends his angels to protect and defend us from the wicked spirits that seek our overthrow. "The angel of the Lord encampeth round about them that fear him, and delivereth them." Psa. 34: 7. In former days when men could not receive the Holy Spirit as an abiding comforter, God often sent his angels in visible form to minister to the faithful, and encourage and defend them; and even in this dispensation God has often sent his angels to deliver his people.



When Elijah was fleeing for his life from the face of Jezebel, who threatened his destruction for having killed the priests of Baal, he sat down under a juniper tree and requested for himself that he might die (1 Kings 19:4); but God was not done with him. "And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat. And he looked, and behold, there was a cake baken on the coals, and a cruise of water at his head. And he did eat and drink, and laid him down again. And the angel of the Lord came again the second time, and touched him, and said, Arise and eat; because the journey is too great for thee. And he arose, and did eat and drink, and went in the strength of that meat forty days and forty nights unto Horeb the mount of God." 1 Kings 19:5-8.

When the host sent by the king of Syria surrounded the city where Elisha and his servant lodged, intending to do them harm, the young man, his servant, was greatly alarmed: but Elisha assured him that there were many more with them than with the king of Syria. And after praying the Lord to open the eyes of his servant he saw and behold the mountain was

full of horses and chariots of fire round about Elisha. 2 Kings 6:13-18. No doubt if God should see fit to open our eyes in times of trial, we could see hosts of angels hovering near us, ready to ward off the spirits infernal; but in this dispensation God deals with us directly through his Holy Spirit, rather than by communication with us through the person of angels, and yet his angels are hovering near. Angels were the first to announce the glorious birth of the Son of God our Savior. "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them; and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. . . . And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 8-14.

The angels came to Jesus in his hour of temp-

tation in the wilderness and ministered unto him. Mat. 4: 11. Also in his agony in the garden an angel came and strengthened him. Luke 22: 43. When the mob came to take Jesus Peter drew his sword; but Jesus assured him that it was not his intention to fight, and if it was, that he could pray the Father and he would presently send him more than twelve legions of angels. Mat. 26: 53.

An angel appeared to Peter and delivered him from prison. Acts 12: 11.

An angel stood by Paul in the night, saying, "Fear not, Paul; thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee." Acts 27: 24.

We often hear of persons who when dying, affirm that they can see the angels. Such we have no reason to doubt, when we have evidence that they are saved; as God sends the angels at death to bear the souls of the righteous to Paradise or Abraham's bosom (Luke 16: 22) to await the day of final reward.

The foregoing we deem sufficient to prove that God has in all ages of the world sent his angels to encamp about the righteous and deliver them.

Spirits, though invisible, are as real as material objects, and their entity is as certain as beings which we see with our natural eyes. The question naturally arises here, How do we know there are such beings, seeing that we can not comprehend their existence with the sense of sight. Jesus said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John 3:8.

The argument is this: We can not see the wind nor tell its source or goal, and yet we believe that there is wind; first, because we feel it; and, second, because we see its effects: and for the same reason we believe there are spirits. We see the green leaves and the ripened grain waved by the zephyr breeze; so we see the virtuous lives of devout men and women, lived out in meekness by the Holy Spirit: consequently we believe there is a summer breeze, also a Holy Spirit.

We also see the huge forests and fruitful orchards torn by the angry gale; and the fertile fields and fragrant flower gardens laid bare by the winter's blast: in like manner do we some-

times see the fertile fields of manhood, and the floral plains of womanhood, laid waste by the vile spirits of error. We feel the soothing effect of the summer breeze and the comforting influence of the Holy Spirit and are convinced of the reality of both. We also feel the severity of the angry cyclone, and the presence of spirits infernal. And so we are convinced, not only by the testimony of divine truth, but also by personal experience of the reality of spirits, both good and evil.

Seeing then that we are surrounded by spirits which seek our hurt and fain would destroy our souls; and that God has provided the Holy Spirit to lead us aright, and angels to deliver us, does it not behoove us to seek how we may know the evil from the good, that we may choose the way of life and live?


It is not advisable for us to seek the visible presence of angels, for God has only promised to give us the Holy Spirit, and the visible manifestations of angels should be left with him. Those who seek what God has not promised go beyond the line of God's promised protection, and expose their souls to the spirits of devils. Let us, therefore, be content with his dealings,

and the indwelling of the Holy Spirit, armed with which we shall be able to conquer every foe.

God only informs of the fact that angels are near us that we may feel secure in times of trial; and if he shall deem it expedient to send them in visible form to open the prison-doors or strike down the wicked, let that be in his hands alone, as he knoweth best.

While the angels of God and the Holy Spirit only protect and defend those who fear him, they are all interested in the salvation of the lost. The Holy Spirit pleads for them, and the angels hover near to rejoice with the righteous when only one sinner repenteth. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." Luke 15:7.

Thanks to God for his unbounded protection. Let us "abhor that which is evil and cleave to that which is good." Amen.



PART I.

THE HOLY SPIRIT.

*“He will guide you into all truth.” “He shall
teach you all things, and bring all things
to your remembrance, whatsoever I
have said unto you.”—JESUS.*



THE HOLY SPIRIT.


The Holy Spirit is the third person in the Trinity; the representative of the Godhead on earth. His entity is as real as that of the Father or of his Son Jesus Christ. The Holy Spirit is coexistent with the Father and Son. This is clearly proven from the fact that he is called the eternal Spirit. "How much more shall the blood of Christ, who through the *eternal Spirit* offered himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:14. This text clearly proves that the Holy Spirit is coexistent with the Father, and the Bible abounds in proof that the Son is eternal; hence, God has ever been one composed of three.

Under the Mosaic economy the doctrine of the Trinity was not recognized, as Moses and the prophets all sounded the trumpet long and loud to the truth of one God, in contradistinc-

tion to the multiplicity of heathen gods by which they were continually surrounded. And in their zeal for Jehovah, the one and only true God, they failed to comprehend, to any great extent at least, that the one God was composed of three persons—Father, Son, and Holy Spirit. While the doctrine of the Trinity has only been brought to light through the gospel, that it has ever been a fact is undeniable. The Son was with the Father before the world was. John 17:5. Holy men of old spoke as they were moved upon by the Holy Spirit. 2 Pet. 1:21; Acts 1:16. From this we see that God has ever been a Trinity, of which Trinity the Holy Spirit is the third person.

The Holy Spirit being a person is invested with all the attributes of God—omnipotence, omniscience, omnipresence, infallibility, immutability, holiness, and eternity. It is certainly inspiring and encouraging to know that the Holy Spirit is everywhere present, with all wisdom, unmistakable, unchanging, holy, and almighty power, to protect, defend, comfort, and uphold every child of God.

The Holy Spirit is the key, by which all the great storehouse of God's knowledge and wis-



dom is unlocked to the souls of men. Without him we grope in ignorance and superstition, void of divine guidance. Men, for lack of the Holy Spirit, dive into many hurtful errors, exposing not only their own souls, but also the souls of others, to the mists of darkness and destruction forever. Many things concerning God, or the Trinity, lie beyond the reach of the finite mind, and so in many instances we adore that which we are unable to comprehend. If we could comprehend God in every sense we would then be equal with him, and he would cease to be the object of our reverence and admiration. Concerning this deep question of the Trinity, Melanchthon once said: "These mysteries are better revered than inquired into."

This much, however, we know, whether we can altogether explain it or not, that God is one composed of three. The sweet music of three harmonious sounds falls upon our ears, and while we may know that it proceeds from three distinct tones, yet it comes to us so perfectly blent in one harmonious whole that we only conceive of it as one. So it is with God: the words, operations, and sweet influences of

26 THE HOLY SPIRIT AND OTHER SPIRITS.

the Father, Son, and Holy Spirit, come to us completely united and in such perfect harmony that we only conceive of God as one. Great, indeed, is the mystery of godliness.



THE HOLY SPIRIT OF PROMISE.

Far back over the ages of time, when man knew but little of the Holy Spirit, God gave him a promise that the day would come when all could know the Lord. "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jer. 31: 33, 34.

The old covenant being written on tables of stone, only the priests who had access to the tables could know the law, and only the prophets to whom God spoke could know the Spirit.

"They shall all know me," by no means refers to every individual, for there are many in this dispensation who know not God: but all God's people 'know him, from the least of them unto the greatest of them.'

This was impossible under the Old Testament, as God did not speak to all, but to the prophets only. Many were then God's people who knew nothing of him from personal knowledge. But now, thank God! "he having provided some better thing for us" (Heb. 11:40) we can each know the Lord, not only intellectually but also experimentally.

The sublime hope of an individual knowledge of God through the Spirit, entertained the solemn thoughts of patriarchs, inspired the prophets, and attracted the attention of angels. Through the dark scenes of ages past when the vail of bondage, persecution, famine, nakedness, and peril hung over the people of God, and even when the seers were wholly confounded, the Lord would reserve to himself in Israel seven thousand men who had not bowed the knee to Baal, nor kissed him. And time after time did God revive the spirit of prophecy to encourage his people by pointing ahead to

the hope of knowing God through the Spirit.

Through the mist and fog of superstition which reigned from Abraham to Christ, the promise of the Spirit shone out like a star in the darkness of night, inspiring and encouraging the weary travelers to hope on.

The Promise to Abraham.—There were two separate and distinct promises made to Abraham, one of which he received. "And so, after he had patiently endured, he obtained the promise." Heb. 6:5. The other promise Abraham never received in his literal seed. "These all [Abraham and his offspring] died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11:13.

First, God promised Abraham a numerous progeny and the literal land of Canaan.

(a) A numerous progeny. "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly.

And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee." Gen. 17:1-6. God repeated the same promise to Abraham in the twenty-second chapter of Genesis and the seventeenth verse.

(b) The literal land of Canaan. "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. 15:18.

This literal promise, in both of its phases, Abraham and his literal seed received, for a great and mighty nation came of him; yea, "so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable" (Heb. 11:12) were his offspring. And the seed of Abraham after the flesh did possess the literal land of Canaan. Josh. 18:1-7.

Second, God promised Abraham that through

his seed all nations should be blest. "And in thee shall all families of the earth be blest." Gen. 12:3. "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." Gen. 22:18. This promise the literal seed of Abraham could not receive, for it was to outstretch their borders and reach not only the Jewish nation, but "all nations."

These promises were repeated both to Isaac and Jacob. Gen. 26:4; 28:14. The literal promise to Abraham, Isaac, and Jacob was only a dim shadow of the promise to "all nations." While the promise of a blessing to all nations directly referred to the person of Christ (Gal. 3:16), it is perfectly proper to say that God promised Abraham the Spirit. In fact, the apostles understood it in this way, as is obvious from the following text: "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For *the promise* is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

Paul declares us to be Abraham's seed and

heirs according to the promise. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham." Gal. 3:8, 9. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. Jesus speaks of the baptism of the Holy Spirit as "The promise of the Father" (Acts 1:4, 5), doubtless referring to God's promise to Abraham.

Sign of the Covenant of Promise.—"This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised." Gen. 17:10. Circumcision was the sign of the literal promise God made to Abraham, and so is it the sign of the spiritual promise. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11.

The Promise to the Prophets.—Lest man should forget the promise of the Spirit, God continued to repeat it to him at different times

to refresh his courage and brighten his hope.

1. To Isaiah. "So shall they fear the name of the Lord from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isa. 59: 19.

2. To Ezekiel. "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Ezek. 36: 25-27.

3. To Daniel. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9: 24. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the

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devil; for God was with him." Acts 10:38.

4. To Joel. "And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit." Joel 2:28, 29.

5. To Zechariah. "Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts." Zech. 4:6.

6. To John the Baptist. "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Mat. 3:11.

Jesus Promised the Holy Spirit to His Followers.—"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Acts 1:4, 5.

The Promise Fulfilled.—"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2: 1-4. "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Acts 2: 16-18. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4: 31.

To-day is the promise fulfilled unto us and we enjoy the "better things" prepared for us, even

an inwrought work of redeeming grace accomplished by the Holy Spirit of God; which things were longed for by patriarchs and prophets, and which things the angels desired to look into. "For verily I say unto you, That many prophets and righteous men have desired to see the things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Mat. 13:17. "For he [Abraham] looked for a city which hath foundations, whose builder and maker is God." Heb. 11:10. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Pet. 1:10-12.

Paul in Eph. 1:13 speaking of the Holy Spirit calls him "that Holy Spirit of promise,"

giving us to understand that the Holy Spirit was the fulfilment of the promise made to our forefathers.

To Whom Was the Promise Made?—Abraham understood that the promise of the Spirit was to be fulfilled in the future, although he looked and longed for its fulfilment. In fact it would seem from the following text that Abraham, Isaac, and Jacob all understood that the promise was not to them, nor to their immediate offspring: "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Heb. 11: 13. "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you." 1 Pet. 1: 12.

One promise, as we have before noted, was to Abraham and his immediate offspring. The promise of the Spirit was not to him, but unto us. And we are the happy recipients of the most glorious promise ever made. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as

of one, And to thy seed, which is Christ. That the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:16, 14. "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:39.

We being the sons of promise, inherit the blessing contained in the promise, which is salvation from all sin—a pure heart.

DISPENSATION OF THE HOLY SPIRIT.

The history of God's dealings with man from the creation of the world to the end of time may be properly divided into three ages, as follows: First, Premosaic age; second, Mosaic age; third, Gospel age. In each of the two former ages it may be proper to say that the Spirit of God dealt with man in a degree, but the gospel age is the special dispensation of the Holy Spirit.

There seems to have been a distribution of the work of redemption among the three persons of the Godhead. The Father reserving to himself the right of supreme authority, became the originator of the gospel plan, in the execution of which the Son and the Holy Spirit had their part. It was the special work of the Son to be a visible teacher of God to man. Man having alienated himself from God and

fallen from his holy plane, it was impossible that the death of the creature could atone for his great crime and again lift man from his fallen state in sin to the plane of God's purity; and God being a Spirit could not die; hence, we see the great wisdom of God in clothing himself in mortal flesh in the person of his Son, and becoming, not only a visible teacher of the principles of redemption, but also a vicarious sacrifice. To the Holy Spirit is committed the executive work of the kingdom of God. Thus God the Father originated a scheme, the great plan to redeem the souls of men. Jesus Christ the Son came to earth and propagated the doctrines of the gospel, lived an exemplary life, endured trials and afflictions, proving it possible for man to live to please and glorify his Creator. He being, as he was, God manifest in the flesh, it would be natural for man to suppose that he by the power and omnipotence of God could succeed better than man in living a life of purity. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in

that he himself hath suffered being tempted, he is able to succor them that are tempted." Heb. 2:17, 18.

Christ thus condescending to the nature of man, proved it possible for man to conquer sin, and left every man without excuse. Exposing himself as he did to all the woes and temptations of a natural man, he became indeed an example, and last of all he gave his own life blood to seal the plan which he came to reveal. To the Holy Spirit was assigned the executive power, or the putting in force of the plan which the Father schemed and the Son revealed and died to seal. Never in any other age was man so closely connected with God. In this age is assigned to the Holy Spirit the work of calling and saving the lost.

When we speak of the premosaic age we refer to the period of time from creation to Moses; when we speak of the Mosaic age we refer to the period of time from Moses to Christ; and when we speak of the gospel age we refer to the period from Christ to the end of time. When we speak of the dispensation of the Father we refer to the time from creation to Christ, including not only the Mosaic age, but

also the premosaic age; when we speak of the dispensation of the Son we refer to the time from the beginning of the ministry of Christ to the day of Pentecost; and when we speak of the dispensation of the Holy Spirit we have reference to the period of time from the day of Pentecost to the judgment. The reader will readily infer from the foregoing that there may be two different divisions made of the world's history, each consisting of three periods; the former growing out of the attitude of God the Father toward men in all ages, and the latter originating from the special dealings of the Father, Son, and Holy Ghost with the souls of men at different periods. We may account for the first division given thus: First, God dealt directly with man; second, he dealt with him through Moses, a mediator; third, he deals with him through the combined mediums of his Word and Spirit, Jesus Christ being the mediator. We may account for the second division as follows: First, God dealt personally with man; second, Christ dealt in person with man; and, third, the Holy Spirit operates directly upon the souls of men conjointly with the Word of God or the gospel, which "is the power of

God unto salvation to every one that believeth.”
Rom. 1:16.

The dispensation of the Holy Spirit, the most grand and glorious of all dispensations, in the light of which all other dispensations fade into dark insignificance, was inaugurated at the glorious scene of Pentecost, and will only end when the angel shall stand with one foot upon the land and the other upon the sea and swear by him that liveth forever and ever, that time shall be no more. Then shall the Son of God step from his mediatorial throne of mercy, where he now sits and pleads for the souls of lost humanity, and be seated upon the throne of judgment. Then shall the Spirit cease his wooings; then shall the mountains of God's wrath descend in fury on the ungodly and the pent up fires of eternal justice be poured upon the wicked; and then shall the righteous see their Lord.

In the beginning God walked and talked with man. After the departure of man from God's law, this holy communion was broken, and God only spoke to a few favored souls, who lived at remote periods of time. In fact, for long years God spoke only to the prophets. Just prior to

the coming of the Son of man there were over four hundred years in which there was no voice of God to man. This period is generally known as the Night of Judaism. For almost four thousand years God the Father spoke to man himself through visions, prodigies, and in diverse manners until the time was fully come when he should speak to us through his Son. Jesus Christ spent about three years speaking to man in person, after which he ascended on high and sent the Holy Spirit to be the representative of God on earth. Man in the beginning rejected God the Father. The Jews as a nation, and all of the then known world rejected Jesus Christ, and all nations to-day are rejecting and neglecting the Holy Spirit. True, a few in all ages have accepted; but compared with the teeming millions of earth, "Few there be that find it."

"We then as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.)" 2 Cor. 6: 1, 2.

The day referred to in the above text does

not refer, as many suppose, to a day of twenty-four hours, but to the gospel age, the period of time from the rising of the Sun of righteousness in the Morning of the dispensation of grace to the time when the illuminator of the gospel day shall set forever.

A day does not always mean twenty-four hours, but is often used to designate a long period of time. In Num. 14:34 a day is used to represent a year, and in many places in the Old Testament the gospel dispensation is referred to as a day. See Zech. 13:1. In this day the Spirit of God offers salvation full and free to all, and all who ever find God must find him in the gospel dispensation, as there will be no chance of mercy after the Holy Spirit has ceased to strive with the souls of men.

We will now turn our attention to a comparison of the Holy Spirit dispensation with the legal dispensation, or the law of Moses, which was by far the most prosperous time from the fall of man till the coming of Christ.

The Mosaic Age Compared with the Gospel Age.—1. The mediators. "For the law was given by Moses, but grace and truth came by Jesus Christ." John 1:17. This text introduces

to us the two mediators between man and God: viz., Moses and Christ.

Moses was only a man, and his law was only a penal code; while Jesus Christ was both man and God, and his law is "the law of the Spirit of life." Moses was but a mortal man, subject to fallibility and human errors, while Jesus Christ was a "Teacher sent from God." Moses was indeed a mediator; "But now hath he [Christ] obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. 8:6.

2. Their glory compared. "But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much

more that which remaineth is glorious." 2 Cor. 3:7-11. Notice here the unmistakable superiority of the Holy Spirit dispensation in comparison with the dispensation of Moses.

(a) A ministration of death, followed by a ministration of the Spirit of life.

(b) A ministration written in stone, superseded by a ministration written, "not in tables of stone, but in the fleshly tables of the heart." 2 Cor. 3:3.

(c) A ministration of temporal glory, which was to be outshone by an eternal weight of spiritual glory, which is said to be "rather glorious."

(d) A ministration of condemnation which had a glory; but which glory pales to utter insignificance in the light of the ministration of righteousness which exceeds in glory.

3. Their worship compared. "Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary." Heb. 9:1. "Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." Heb. 9:10. Thank God for the time of reformation when we are not imposed upon by the

ritualistic services of carnal ordinances, divers washings, etc. "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:23, 24. Many, it seems, have not learned that the day of formal worship is past; and so they go on worshipping God, as they suppose, in a formal way, when the only worship God takes notice of is spiritual worship. The Holy Spirit now signifies that the way into the holiest of all is now made manifest since the first tabernacle is no longer standing. Therefore let us draw nigh unto God with a full assurance of faith and worship him in spirit and in truth.

4. Qualities of the two laws compared. (a) The law of Moses is said to be weak and unprofitable. "For what the law could not do, in that it was *weak* through the flesh, God sending his only Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh." Rom. 8:3. "For there is verily a disannulling of the commandment going before for the *weakness* and *unprofitableness* thereof." Heb. 7:18. (b) The

New Testament is said to be mighty and powerful. "For the word of God is quick, and *powerful*." Heb. 4:12. "For the weapons of our warfare are not carnal, but *mighty* through God." 2 Cor. 10:4.

(a) Moses' law was faulty. "For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah." Heb. 8:7, 8. (b) Christ's law is perfect. "For the law made nothing perfect, but the bringing in of a better hope [New Testament] did." Heb. 7:19. "But whoso looketh into the *perfect law* of liberty." Jas. 1:25.

5. Experiences attainable under the two dispensations compared. (a) Justification. The justification of the law was only ceremonial, and could not take away sins. "For it is not possible that the blood of bulls and of goats should take away sins." Heb. 10:4. The justification of the New Testament cleanses from all unrighteousness (1 John 1:9), gives peace with God (Rom. 5:1), makes us sons of God (1 John 3:1), and enables us to live a holy life. "Who-

soever is born of God doth not commit sin."

1 John 3:9. "Whosoever abideth in him sinneth not." 1 John 3:6.

(b) Sanctification. The sanctification of the Old Testament was only an outward act, which men could do for themselves. "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy." Lev. 11:44. Men could also sanctify each other. "And the Lord said unto Moses, Go unto the people and sanctify them to-day and to-morrow, and let them wash their clothes." Ex. 19:10. It being only an outward form, houses, fields, and numerous inanimate objects could be sanctified.

Under the New Testament nothing but the heart of man is said to be sanctified, and the sanctification of other objects is unknown. This sanctification is an inwrought work accomplished by the Holy Spirit (Rom. 15:16) through the truth (John 17:17), and with the blood of Jesus Christ. Heb. 13:12.

6. Duration of the two laws compared. (a) The duration of the legal dispensation. Why was the law given? "It was added because of transgression, till the seed should come to whom the promise was made." Gal. 3:19. "Where-

fore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3: 24, 25. A schoolmaster in ancient times was a man who led the pupils to the teacher, and after he had led the pupils to the teacher his task was done: so when the law had led the world up to the Great Teacher, whom all its types pointed to, its task was done, it had an end.

It is obvious to all from the above texts that the law of Moses was never intended to continue, only till the promised seed should come. So if we can ascertain who the seed is, and when he came, we can readily determine when the law had an end. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Gal. 3: 16. All who believe on Christ to the salvation of their souls are also included in the seed. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3: 29.

Paul draws the final conclusion and tells us in plain words where the law ended. "For CHRIST is the end of the law for righteous-

ness to every one that believeth." Rom. 10:4. Then the law of Moses was only temporary and reached from Sinai to Christ. The only Biblical position; then, is, that God intended the law of Moses to continue only till Christ should come and then establish a better one. "The law and the prophets were until John: since that time the kingdom of God is preached." Luke 16:16. By this text we learn that the work which was carried out and completed by Christ was commenced by John the Baptist. The preaching of John was the twilight of the gospel day, and even in the first dawning of the Holy Spirit dispensation the Mosaic economy faded to deathly palor. "Now that which decayeth and waxeth old is ready to vanish away." Heb. 8:13. "But," says an objector, "was not the law of Moses to last forever?" It is true that the passover was to be observed as an ordinance forever (Ex. 12:14-17), and yet Paul says that all the ordinances of the law were nailed to the cross. Col. 2:14-16; Eph. 2:15. This does not seem strange when we understand that *forever* as used in the Old Testament did not always mean eternally or throughout endless ages. Many things were said to last

forever which have a very short duration, of which we will mention a few for example. The slave under certain circumstances was to serve his master forever. See Ex. 21:6. In this case forever was only a life-time. Jonah said, "The earth with her bars was about me forever." Jonah 2:6. "Jonah was in the belly of the fish three days and three nights." Jonah 1:17. So in this case forever was only three days and three nights. From this we can easily see how the ordinances of the law were to last forever and yet have an end when Christ came. They all had their end in the cross together with the whole Mosaic economy.

(b) The duration of the gospel dispensation. The end of the gospel dispensation knoweth no man, no, not even the angels of heaven, nor yet the Son of God: but the Father only. Mark 13:32. The new covenant is called the everlasting covenant. The gospel is called the everlasting gospel. Rev. 14:6. *Everlasting*, unlike *forever* in the Old Testament, means "eternal duration." As long as God's mercy is extended to man, as long as the sun shines or the moon gives her light; so long will the new covenant endure. Yea, it is more durable than

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these, for it is firmer than the fixed stars, and will outshine the sun; and when the earth and all things therein are consumed the covenant of Christ shall still prove true throughout endless ages world without end. Though the dispensation of grace will have an end and the Holy Spirit will cease the redemption work, yet the new covenant will endure.

THE HOLY SPIRIT DISPENSATION IS THE LAST ONE.

There are many honest souls who are deluded with the false theory of a fanciful age-to-come, in which some suppose that the wicked will have a second chance of salvation. It is with a deep love for souls thus deceived that we pen these few lines to prove beyond the shadow of a lingering doubt, that this present dispensation of the Holy Spirit is the last of all ages; and that those who find God must find him in this dispensation or be eternally lost. Salvation is "Present, perfect, now or never."

We will now notice a few texts of Scripture which clearly prove this to be the last dispensation of time. The present dispensation is spoken of in the Bible as follows:

The Last Days.—When the last days are ended there can be no more days; hence if we are in the last days, when they end, all will have an end. "But in the last days it shall come to

pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow into it." Micah 4:1. This is a direct prophecy of the setting up of the house of the Lord or the church of God in the present dispensation, and in the last days it was to come to pass. On the day of Pentecost when the Holy Spirit was poured out upon the apostles, Peter stood up in the midst inspired by the power of God and declared that to be a fulfilment of a prophecy which spoke of the last days. "But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:16, 17. God "hath in these last days spoken unto us by his Son." Heb. 1:2. These texts are too plain to need comment: Peter, Paul, and all the Bible writers declared they were in the last days.

The Last Time.—After the last time, "time shall be no more." Peter says that Christ "was manifest in these last times for you." 1 Pet. 1:20. "Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby

we know that it is the last time." 1 John 2: 18. These solemn and positive words from the pen of the apostle John were doubtless written to overthrow the false theory of Cerinthus, who taught that there would be another time, or age after the gospel dispensation had ended. Dear reader, take heed to the words of the Lord, for we now live in the last time; and when this time is ended we shall hear the solemn and awful message of the angel who shall stand with one foot upon the sea and the other on the land and pronounce earth's benediction; yea, swear by him that liveth forever and ever that there shall be time no longer. Rev. 10: 5, 6.

The End of the World.—"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11. "Full end of the ages."—*Conybeare and Howson*. We are now in the full end of the ages, and when this age is ended all ages are ended. This age will end when Christ comes. "Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end." 1 Cor. 15: 23, 24.

The Dispensation of the Fulness of Times.—

“That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.” Eph. 1:10. In other words, this is the dispensation which fills up time, and when time is full it shall be no more. In this dispensation Christ will gather together all his children who have been scattered by the false shepherds of sectarianism, and there shall be one family in heaven and earth. Eph. 3:15. As a positive proof that we are now in this time here spoken of, God is sending forth holy ministers who are gathering the scattered children of the Bridegroom back to Zion, the church of the living God. These men take no salaries for their preaching, and point men to no church but God’s church.

“Hail the day so long expected!
Hail the day of full release!
Zion’s walls are now erected,
And her watchmen publish peace.”

There Will Be No Thousand Years between the Resurrection of the Righteous and Wicked, as Some Suppose.—1. Because all the dead both righteous and wicked will come forth in

the same hour and at the same time. “Marvel not at this: for the *hour* is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” John 5: 28, 29. “And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” Dan. 12: 2. If the Word of God said nothing more, these two texts are enough to convince any honest person that there will not be one thousand years between the resurrection of the righteous and wicked. In the same hour all shall rise, some to condemnation, and some to life eternal.

2. At Christ’s coming the righteous will receive their eternal reward and the wicked their eternal damnation. Hence there will be no thousand years between the judgment of the righteous and the wicked. “And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.” “Then shall he say also unto

them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." Mat. 25:34, 41. "And these shall go away into everlasting punishment: but the righteous into life eternal." Mat. 25:46.

3. At Christ's appearing will be the judgment, and not one thousand years after. "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead *at his appearing* and his kingdom." 2 Tim. 4:1. Small and great shall be there at that time; or in other words, the righteous and the wicked, or all the dead. "And I saw *the dead*, small and great, stand before God." Rev. 20:12. Some at that time will be cast into the lake of fire. "And whosoever was not found written in the book of life was cast into the lake of fire." Rev. 20:15. "The dead" in the above text can refer to nothing less than all the dead, or the dead universally.

4. The last trump will wake the righteous dead, and as there can be no trump after the last trump it must also wake the wicked dead. This last trump shall sound at Christ's appearing, waking all the dead. "For the Lord him-

self shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thes. 4: 16, 17. "Behold I shew you a mystery; We shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound [when Christ descends], and *the dead* shall be raised incorruptible, and we shall be changed." 1 Cor. 15: 51, 52.

"The dead in Christ shall rise first." The inference here is not, as many suppose, that the dead in Christ shall rise first, and, second, the wicked dead shall rise: but the dead in Christ shall rise first; and, second, we shall be changed, and caught up to meet the Lord in the air. We shall not have a short rapture with the Lord in the air and then return to earth again, as millennialists would have it; for "so shall we ever be with the Lord."

5. At the appearing of the Son of man this material world will be "burned up," and shall

pass away to be no more forever. This being the case, Christ will not return to it again after a supposed rapture to judge the wicked, nor yet to reign a thousand years. Neither will he purify it for the home of the faithful, but it shall be "burned up." "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3: 10. "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 20.

It would take many volumes to set straight all the false and crooked theories of millenarianism from a negative standpoint, as its theories are almost as numerous as its adherents. Its doctrines are also ever changing and shifting from one position to another. So we will content ourselves for the present with the few foregoing arguments in the affirmative, which are quite enough to overthrow all the fabricated sophistry of the diverse followers of Cerinthus of old.

In the beginning God created man pure and holy (Gen. 26: 27), and walked and talked with him: but after the fall of man this sweet union was broken, and man wandered far from God, till all the imagination of his sin-benighted heart became only evil continually. Gen. 8: 21. After God had destroyed man from the face of the earth, leaving only eight persons, mankind again multiplied and grew in the earth. And when wickedness began to abound God gave man a law to restrain wickedness till the promised Deliverer should come. This was the personal work of God the Father to redeem man.

At the end of four thousand and four years, according to the common account, Jesus Christ appeared to put away sin by the sacrifice of himself. After his personal work was ended he ascended on high and the Holy Spirit, the third and last person in the Trinity, appeared to plead with the lost and save the fallen. When the Holy Spirit shall have ceased his redemption work, the mercy of the Father, Son, and Holy Spirit shall have been exhausted, and hope and mercy will be no more. God the Father has laid all the plans for the redemption of the world he will ever lay. Christ has suffered to seal that

redemption plan the last time he will ever suffer. God having schemed a perfect plan, and Christ having executed the plan by his death on the cross, all who reject or neglect must die. Those who refuse the perfect plan of an omniscient God and the vicarious sacrifice of his Son, and turn away the pleadings of the Holy Spirit, deserve to be lost forever.

When mankind shall have plunged far enough into sin to drive the Holy Spirit forever away, then mercy will be no more, and the next event for man to face will be judgment and eternity.

Then hell shall laugh, and angels weep,
While demon's wings the darkness sweep.

The lost shall wail and plead for light,
And sink for aye to darkest night.

And then the dark and shrouded ire
Be broken by eternal fire;

And by the light of glaring flame
The lost shall then rehearse their shame.

The flames shall then all hope consume,
Consign the lost to sable gloom;

And then shall they, when mercy's past,
Who've slighted hope awake at last,

And wish for one more day of grace
In which to seek the Savior's face;

And long, and hope, and plead in vain,
To see the light of love again.

O sinner, come, seek God to-day!
And save your soul, while now you may.

To-day alone escape your doom,
"For there shall be no age-to-come."

THE PRESIDENCY OF THE HOLY SPIRIT.

It is the office work of the Holy Spirit to preside over the entire work of God on earth, to infuse with divine power, and to invest with heavenly authority. No religious assembly is legal without his presence, and no transaction valid without his presidency. The first and all-important thing is to see that he is installed as chairman in every assembly. Sectarian organizers have grasped the right idea in having archbishops and presiding officials, but they have installed the wrong person. The Bible recognizes an archbishop, but ascribes the office to Jesus Christ. "And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Pet. 5: 4.

Chief Shepherd in the above text is taken from *arxiepiskopos* in the Greek, which is the word for archbishop. The Bible plainly advocates that one is our archbishop, even Christ,


and all we are brethren: but man has exalted himself to take the place of the Son of God. Protestants would start with horror at the thought of wearing the inscription, "*Vicarius Filii Dei*" ("In the place of the Son of God"), which the Pope wears on his mitre; and yet they take his seat and authority without the least compunction of conscience. It is sad indeed to hear the Pope say that he is the vicar of the Son of God; but how much better is it for Protestants to say the same in actions, and dare to take his seat?

The Bible authorizes a presiding official, or a representative of Christ on earth, to dwell with men till he, the archbishop, comes again: but man has dethroned (?) God's president or presiding official and enthroned himself. God and the Bible say, Down with human authority, and up with the divine; and all the holy shout, Amen! The Holy Spirit uses human agents to execute his work, but reserves to himself the prerogative of using whom he will and when he will in all things, and under all circumstances.

Membership.—The Holy Spirit reserves to himself the sole right of inducting members in-

to the church of God. "And the Lord added to the church daily such as should be saved." Acts 2:47. "And our Lord added daily to the assembly those who became alive."—*Syriac*. "For by one Spirit are we all baptized into one body. . . . But now hath God set the members every one of them in the body, as it hath pleased him. . . . Now ye are the body of Christ, and members in particular." 1 Cor. 12:13, 18, 27. "Now ye are the body of Messiah, and members in your place."—*Syriac*.

When the Holy Spirit places a member in the body it has its proper place, but when men assume this prerogative of the Holy Spirit and take into their own hands that which belongs to God, confusion always follows. When the Holy Spirit is allowed to work uninterrupted by human authority each member of the body of Christ has its proper place, and the church of God works together with him in perfect unity to accomplish the salvation of the lost. God assigned this work to the Holy Spirit because he alone is able to qualify souls for membership in the church of God, as every member in God's church or kingdom must be "born from above." John 3:3-5.



Another reason is, man can not open the door of God's church. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 3:7. God reserves to himself the right through the Spirit of excluding men from his church. "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book." Ex. 32:33. "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away." John 15:1, 2.

While this is the case, God has not left his church without the proper officers; such as, apostles, prophets, elders, deacons, pastors, and evangelists, etc., etc. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints. for the work of the ministry, for the edifying of the body of Christ." Eph. 4:11, 12. Nevertheless man can only do that part which God assigns to him and qualifies him for; and when he goes beyond this, God withdraws and man is left in confusion

without divine authority. Hundreds of ministers to-day are struggling along through life in a formal intellectual way wholly void of divine authority, simply because they are unwilling to fill the humble place assigned to them by God. God can use a man only as he will work in harmony with his plans, and if man will do this God will invest him with all authority needed. Seeing that the Holy Spirit uses men to accomplish part of the redemption work, it now remains for us to notice

The Choice of Officers.—The Holy Spirit does not always choose the one we might think would be the most competent: but very often he chooses the sheep-herder or the fisherman, while those whom the world calls mighty sit unemployed. Neither does he delegate this power to some conference, synod, or council of men; but the Word of God declares specifically that God through the Holy Spirit makes men overseers. “Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest.” Mat. 9: 38. “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath pur-

chased with his own blood." Acts 20: 28. "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28. "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost, departed unto Seleucia." Acts 13: 2-4.

While the laying on of the hands of the presbytery is all right by way of ordination (Titus 1: 5) or recognition, yet it has nothing to do with the choosing of officers, for they must be chosen of God and proven before they are fit subjects for ordination. 1 Tim. 5: 22; 3: 10. If God is allowed to carry out his plans he will have a pure ministry, because he chooses only the pure. As he alone knows the hearts of all men, he alone can choose the pure and reject the vile. While we know the tree by its fruits, God knows it at sight. "Shall not God search this out? for he knoweth the secrets of the heart." Psa. 44: 21. We might often conclude from a

man's natural abilities, education, etc., that he would make an efficient minister, when God would say to us, as he did Samuel, "Look not on his countenance, or the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16:7.

The Anointing of Officers.—Anointing with oil was an ancient custom. Under the Old Testament men who were called to certain offices had first to be anointed with oil; as in the case of Aaron (Lev. 8:10), Saul (1 Sam. 10:1), David (1 Sam. 16:12), Solomon, and Joash. This anointing had two special meanings. (1) To set apart for a sacred office. (2) To confer authority and power. The setting apart was not merely civil authority, but a divine appointment accompanied with a spiritual blessing. When David was anointed it is said, "The Spirit of the Lord came upon David from that day forward."

The anointing oil was to be made most holy. "Thou shalt make it an oil of holy ointment. . . . Tempered together, pure and holy." Ex. 30:25, 35, 36. This type meets its antitype in the New.

Testament in the baptism of the Holy Spirit and fire. The Holy anointing oil was a type of the Holy Spirit. This divine authority every child of God receives in sanctification: for . . . "thou hast made them kings and priests to our God and they *reign* on the earth." Rev. 5:10.—*Syriac*. "But ye are an elect race, officiating as priests of the kingdom; a holy people, a redeemed congregation." 1 Pet. 5:9.—*Syriac*.

While every child of God officiates as a priest, it is more probable that the setting apart to a sacred office had more direct reference to the office of a minister. No king or priest was allowed to take his seat, nor was he invested with authority, until he had received the anointing. Jesus complied with this law and did not enter on his kingly mission until he had received the anointing. However his anointing was not with olive oil, but with the Holy Spirit and the oil of gladness. "And he saw the Spirit of God descending like a dove, and lighting upon him." Mat. 3:16. "The Spirit of the Lord is upon me, because he hath anointed me." Luke 4:18. "Thy holy child Jesus, whom thou hast anointed." Acts 4:27. "How God anointed Jesus of Nazareth with the Holy Ghost and with power."

Acts 10:38. "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." Heb. 1:9.

The apostles were forbidden to enter their evangelistic work after the departure of Jesus till they should receive the anointing of the Holy Spirit. Acts 1:4. This anointing they received not of men, but of God. "Now he which establisheth us with you in Christ, and hath anointed us, is God." 2 Cor. 1:21.

This Anointing Endues with Power and Authority.—"But ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8. "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." 1 John 2:27.

This anointing is not a thorough education, nor yet natural ability, but a divine unction from God. While education and natural ability have their place, there is nothing which can be substituted for the anointing of the Holy Spirit. Without this anointing no man is fit to take upon

himself the high and holy calling of a minister of the gospel or to occupy the sacred place of an elder in the church of God. Without the anointing of the Holy Spirit all learning, oratory, philosophy, etc., is like "sounding brass and a tinkling cymbal" to those who know the joyful sound.

With the anointing of the Holy Spirit and power God's ministers are enabled to execute the judgments of his Word against all ungodliness and thus keep the church pure and spotless. They are also able to obey the command which says, "Preach the word; be instant in season, out of season; reprove, rebuke exhort with all long-suffering and doctrine." 2 Tim. 4: 2. Many suppose because God's ministers are not sent forth by human authority that they are not divinely authorized; but the power and authority which comes from God is rather to be chosen than all the ecclesiastical authority of the Roman See, or the sanction of Protestant synods. The Mormons may boast of their fanciful authority through the feverish dreams of the fickle mind of Joseph Smith; and the Baptists may claim an unbroken succession from the days of John the Baptist through all eterni-

ty, if they wish: but, as for me and my house, we will serve the Lord and spread his everlasting truth to the ends of the earth, endued with power and glory by the Holy Spirit, standing on the unchanging commission, "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. Many who boast of great authority deny the very work of grace by which alone divine authority comes; viz., the baptism of the Holy Spirit.

Among the last words of Jesus to his apostles were: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high." Luke 24:49. These men had had some experience in preaching the gospel and in healing the sick. Luke 9:1, 2. They were not of the world. John 17:14. Their names were written in heaven. Luke 10:20. While Jesus was with them in person he sent them forth, but now that he was going away he forbade them to go farther until they should receive the anointing of the Holy Spirit.

Jesus Christ commands every man whom he calls to the ministry to "tarry" till he shall have been endued with the anointing and power

of the Holy Spirit; yet many run to the field whose abilities are far inferior to that of the apostles before Pentecost, and claim that God has sent them. This qualification is a definite and instantaneous work of grace received subsequent to regeneration.

As we have before noted, the apostles before the day of Pentecost were regenerated or forgiven and had their names written in heaven. Jesus further declares that they belonged to God. John 17:9. They glorified Jesus, which sinners can not do. John 17:10. None of them were lost save Judas. John 17:12. They were "not of the world, even as Christ was not of the world." John 17:14-16. This is a better testimony than ninety-nine per cent of professed ministers of to-day can give, and yet Jesus prayed that they might be sanctified, which is identical with the reception of the Holy Spirit. Rom. 15:16. Jesus also told them to tarry till they should receive an additional qualification for the work of the ministry.

Some teach that the apostles were never converted before Pentecost, from the fact that Jesus said to Peter, "When thou art converted, strengthen thy brethren." Luke 22:32. A care-

ful reading of the context here will reveal the fact that Jesus had just foretold Peter's downfall, and it is only natural that he should speak to him of being converted again when he knew he would curse and swear and thrice deny that he knew his Lord. Sure enough, when the test came Peter denied, cursed and swore, and immediately the cock crew. Mark 14:71. And immediately Peter went out and wept bitterly, and we have every reason to believe that he was converted, seeing that he was penitent. And on the day of Pentecost we find him in one accord with the rest in prayer. Acts 2:1-14. It is also clear from the reading of the thirty-first verse of the twenty-second chapter of Luke that Satan did not have Peter, else why should he desire him? This completely sweeps away the last refuge for those who are unwilling to see the truth, and leaves the plain undeniable fact, that Peter with all the rest of the apostles was converted before Pentecost. And on the day of Pentecost they were all filled with the Holy Spirit and by him anointed for their priestly offices. Shame on professed preachers who not only neglect and reject the anointing of the Holy Spirit themselves, but also teach their followers

that it is impossible to live a sinless life by the grace of God, when a sinless life is the lowest state of divine grace. Every professed minister who denies the baptism of the Holy Spirit as a second, definite, and instantaneous work of divine grace, subsequent to regeneration, not only denies the only means of anointing and power with God, but also exposes his total ignorance of God's redemption plan and is wholly unfit and disqualified to fill the sacred and holy calling of an ambassador for Christ.

Where the Holy Spirit Presides Unity Prevails.—The Holy Spirit leads into all truth, and the truth never contradicts itself; hence all who are led by the Spirit never contradict each other in things pertaining to the plan of redemption. All jangling, division, and confusion is contrary to the Holy Spirit, and where he presides every bill (doctrine) which does not agree with the New Testament is vetoed. Thus perfect peace and harmony is maintained throughout the entire universe of grace. Every man who propagates doctrine contrary to the "law of the spirit of life," which is the New Testament, deserves but to be condemned.

To ascertain what the President of the United

States approves or disapproves of as regards the lawfulness of anything, we refer to the statute books or laws of the United States; so to learn what the Holy Spirit approves or disapproves of, we refer to the statute books of the kingdom of grace—the New Testament. So we will now appeal to the Word and to the testimony on the subject of unity.

1. It is the office work of the Holy Spirit to maintain unity among God's people. "For by one Spirit are we all baptized into one body, . . . and have been all made to drink into one Spirit." 1 Cor. 12:13. "There is one body [church, Eph. 1:22, 23], and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all." Eph. 4:4-6. As there is but one Spirit of God, and God can not be divided against himself, there can be no division so long as all are drinking into that one Spirit. The inevitable conclusion is that where there is division there is some spirit which is foreign to the Spirit of God, and, more than that, some one is drinking into the foreign spirit.

2. The Holy Spirit demands and upholds perfect unity throughout the entire kingdom of

God. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. The Holy Spirit accomplishes this by leading the people of God to avoid all who cause division, and execute the judgments written. "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." Rom. 16:17.

3. The last thing for which Jesus prayed while on earth was the unity of his followers. "Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word; that they *all* may be *one*; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21. Jesus knew that if unity prevailed the world would believe; but if division ensued the world would doubt, and the principal object of his death would be hindered; hence, he prayed that his followers might be "*all one*." How very sad it is to look out upon the world of professing

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Christians to-day and see them divided into hundreds of factions, when the last earnest prayer of the Son of God which ascended from his suffering lips was, "Father, make them all one." The worst stumbling-block the world knows to-day is the division existing among the professed followers of the Lord Jesus Christ. Many try to make themselves believe that exact unity is not essential, but we insist that Jesus would not have dwelt on a nonessential point in the last hours of such an all-important mission.

Unity Is a Law of the Holy Spirit.—Everything has its law, which if regarded brings success; but if disregarded brings disaster. There is a law which governs the locomotive, which says, "Place the fire in the fire-box and the water in the boiler." This law if regarded, with other minor laws, will bring perfect satisfaction, and the monarch machine will move tons and do wonders: but if this law is disregarded, and the water poured into the fire-box, and the fire thrown into the boiler, the giant is shorn of his strength and rendered more helpless than an infant.

The law of the Spirit says, "And if a king-

dom be divided against itself, that kingdom can not stand. And if a house be divided against itself, that house can not stand." Mark 3: 24, 25. For this reason the mighty angel of power and glory proclaims to earth the loud message, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 2, 4.

Why is she fallen? Answer: Because she has disregarded the law of the Spirit and is divided against herself, and in her is brought to pass the saying of the prophet which he prophesied against Egypt saying: "And I will set the Egyptians against the Egyptians: and they shall fight every one against his brother, and every one against his neighbor; city against city, and kingdom against kingdom." Isa. 19: 2.

While the church of God stands on the summit of everlasting victory, where the law of love and unity reigns supreme, and all confusion is banished to the shades of eternal night, the

army of sectism wanders in the mists and fogs of confusion in the dark valley of division. While the locomotive of sectism stands cold and dead on the track of error, and her formal engineers try to make her go, the locomotive of eternal truth with a full head of steam speeds up the narrow way, drawing the lightning express of full salvation fast to the depot of immortality in the city of the glory world.

OFFICE WORK OF THE HOLY SPIRIT.

CONVICTION.

The first work wrought in the heart by the Holy Spirit is conviction. "And when he [the Holy Spirit] is come, he will reprove the world of sin, and of righteousness, and of judgment." John 16:8. True Bible conviction is a blessing to any one. While for the present it seems far from joyous, yet if given heed to, afterwards it yields the peaceable fruit of righteousness. Who has not felt the gentle reproof of the Holy Spirit knocking at the heart's door and pointing to the better way? So long as man is in the reach of the Holy Spirit, he will ever be reproofed for the slightest wrong: but if the reproof is not heeded, each call will grow fainter. How very careful we should be when reproofed by the Spirit, for without his gentle wooing man could never find God. The Spirit does not always operate upon the heart independent of means.

“Afflictions, though severe they seem,
Are oft in mercy sent:
They stopped the prodigal’s career
And caused him to repent.”

David said, “Before I was afflicted I went astray: but now have I kept thy word.” Psa. 119:67. While it is far from the right way to neglect God until afflictions overtake us, yet there are many who never think of God in health, who when affliction cometh will call on him for help. It is true, however, that a great many who seek God in trouble, forsake him in prosperity. The surest and best way is to seek God while in the bloom of health, under the direct conviction of the Holy Spirit.

The Holy Spirit often convicts people through the healing of the sick, as was the case at Lydda and Saron. “And it came to pass, as Peter passed throughout all quarters, he came down also to the saints which dwelt at Lydda. And there he found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Eneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately. And all that dwelt at Lydda and Saron saw him,

and turned to the Lord." Acts 9:32-35. At midnight when Paul and Silas lay bound in the stocks of the prison an angel of God came to them, loosed their bands and set them free, causing a great earthquake, through which the jailer and all his house were converted.

Many argue that the day of healing and miracles is past, from the fact that it was only needed to establish the gospel when it was first preached: but we ask, If it was needed then, how much more is it needed now, since 'wicked men and seducers have waxed worse?' As long as suffering mortals need deliverance from sickness and disease; and as long as sinful mortals need conviction, God will continue to heal the sick, and do wonders in the name of Jesus for those who will "have faith in God."

The gospel is the principal agent in the hands of the Spirit to convict the lost, and compared with it all other means are very small. Without the gospel no man can be saved, 'for it is the power of God unto salvation to every one that believeth.' Rom. 1:16. The first Holy Spirit sermon preached after the crucifixion of Christ was attended with great conviction, which was due to the fact that Christ and him crucified was

the theme. "Now when they heard this [Christ crucified] they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2: 37. At the present age of the world men have ceased, to a great extent, to preach the gospel with the power of the Holy Spirit sent down from heaven; and Bible conviction has ceased accordingly. This is due, first, to the fact that many do not possess the Holy Spirit. Second, popular preachers have ceased to preach "Christ crucified," and preach instead the doctrines and commandments of men, topics of society, political issues, death-bed scenes, sympathetic stories, etc. Those who profess salvation under such preaching are void of Bible conviction; hence void of salvation. The gospel alone is the power of God unto salvation.

There are three spirits by which men are moved to action, and which stand out more prominently than all others; viz., the spirit of anger, the spirit of sympathy, and the Spirit of God. Each of these spirits may be said to be contagious; i. e., if one person becomes imbued with either of them, it is most likely to affect some one else. For illustration, a man in a saloon be-

comes angry; in a short time all his friends are at his side and ready to take his part.

The spirit of sympathy is equally contagious, and many preachers and sentimental revivalists knowing this, and being void of the power of God, resort to the spirit of sympathy to draw men, as they suppose, to Christ. They will paint a deeply shaded word-picture of how the infant feet of some mother's child is pressing the golden shore, and how its lily-white hands are beckoning her to come. Thus by many words and fair speech some mother's heart is broken, not because Jesus died, but because her child has died. Then in turn he will bring up father, mother, brother, sister, friend, and neighbor, until his congregation is wrapt in a flame of human sympathy, under which many profess Christ, only to forsake and disgrace him as soon as they forget their sorrow for the dead. Professions of Christianity under the influence of the spirit of sympathy, void of Bible conviction, is cursing professed Christendom. "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10. The sorrow of the world, or a sorrow for the dead, works only a

momentary reformation, which can not stand the trying hours of persecution and temptation: but the sorrow effected by the Spirit of God, through the preaching of Christ, brings Bible conviction, Bible repentance, and Bible salvation, which brings the unfailing grace of God whereby we prove true to God through all the trying scenes of life. How vastly different is the experience fed by sympathy and emotion and the one grounded on the eternal Word and Spirit of God!

It is true that men should be stirred to action and brought weeping to the cross, but nothing can possibly do this so effectually as the goodness and love of God presented by the gospel in the Spirit and power of God. Tell men of the goodness of God and of Christ Jesus crucified and they will be melted to tears and a holy flame will burn from heart to heart, not to be subdued by the petty storms of life. And the Spirit of God will also be contagious, for when one man's "cup runs over" some one else will drink and be satisfied. A heart too hard to be melted by the crucifixion scene, or a conscience too seared to be touched by the love and goodness of God, is certainly far beyond the reach

of human efforts. A soul which can not be reached by the power of the Holy Spirit or awakened by the thunder tones of the gospel is irretrievably lost, and human sympathy can never accomplish that which the Holy Spirit fails to do. "The goodness of God leadeth thee to repentance." Rom. 2:4.

Without Bible conviction it is impossible to find God, for Jesus said, "No man can come to me, except the Father which sent me draw him." John 6:44. O minister of God, gird up the loins of your mind with the girdle of eternal truth and go out to tell how Jesus died, and great will be your reward in heaven. You may not get so many followers, but the gold you do gain will stand the judgment fire. First teach people how to repent, and then fill their minds with thoughts of Jesus' dying, the goodness and love of God, till the heart is broken beneath the load. Persons thus convicted will come weeping their way to the cross and obtain 'salvation not to be repented of,' and

They will not soon forget the day,
When Jesus washed their sins away.

Oh, the boundless love of God! there is **nothing** like it.

How many souls to-day grope on in sin not knowing that the 'goodness of God leadeth them to repentance.' Rom. 2:4. Before a man can see the goodness of God his eyes must be opened. Paul said he was sent to the Gentiles to 'open their eyes and turn them from darkness to light; from the power of Satan unto God.' What means did he use to accomplish this? "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God;" Rom. 15:16. "To the end I might be a public minister of Christ Jesus to the Gentiles, doing priestly service with the joyful message of God."—*Rotherham*. Paul was a minister of Christ and ministered the gospel, the joyful message of God; and the effect was men's eyes were opened and many were turned from the power of Satan unto God, realizing that the goodness of God led them to repent.

We may teach men the principles of repentance, but unless their eyes are opened to see the goodness of God they will never get genuine conviction, without which no man can find God. The paramount object of a man turning to God

should always be that he has a deep realization that he has grieved a loving God, whose mercy endureth forever, and not alone on account of the fears of hell. Hell is a real place, but "love is stronger than death."

"The heart that is so hard in sin
That this great love can never win,
Is surely fit for nothing less
Than endless hell and wretchedness."

ADOPTION

There are several modes of adoption; such as, adoption by arms, in which the person adopted is presented with arms with which he is obligated to protect the adopter. Adoption by baptism (so-called), or more properly speaking, adoption by sprinkling, in which the godchild receives a partial inheritance of the substance of the godparent. Adoption by matrimony, in which the children of a former wife or husband are taken into the condition of natural children. Adoption by hair, in which a lock of the hair is cut off and given to the adopter. Adoption by testament is the appointing of a person to be

heir by a will, on conditions of his taking the name, arms, etc., of the adopter.

God has but one mode of adoption; viz., adoption by testament, or by his Spirit. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." Rom. 8: 15. When we are convicted by the Holy Spirit and feel that we are lost and far from God, then we are in reality drawing near to him and near the place where we can call him "our Father, and our God." Even when we may feel that we are the worst of all God's creatures, angels of heaven are about to break forth with rejoicing, and God is about to inscribe our names with a pen of gold in "the Lamb's book of life." The Holy Spirit, the executive of the laws of the kingdom of God, qualifies us for membership in the Royal Family; after which we become "heirs of God and joint-heirs with Jesus Christ." In other words, we are translated out of the kingdom of darkness into the kingdom of God's dear Son. Col. 1:13.

When the penitent sinner comes seeking the mercy of God, and God for Christ's sake forgives all his sins and remembers them against

him no more forever, it is the office work of the Holy Spirit to bear the glad news to the adopted soul, that he is welcomed to the household of faith. "And hereby we know that he abideth in us, by the Spirit which he hath given us." 1 John 3:24.

Adoption is taken from *ad* and *opto* in the Latin, which means to desire or to choose. (See Webster.) This is the true sense in which God adopts us. He chooses us 'who were by nature the children of wrath, even as others' (Eph. 2:3), to be his own children. This he does by the appointment of his will, in which transaction we are required to take his name.

"According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." Eph. 1:4, 5.

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." 1 Pet. 2:9.

How wonderful to think that the God of

heaven and the ruler of this vast universe would choose us to be his children, and would extend to us the privilege of dwelling with him, welcoming us to the full benefits of his grace.

Benefits of Adoption.—The benefits of adoption may be summed up under two heads: (1) Present benefits, (2) Future inheritance. The present benefits of adoption are many, but possibly the greatest benefit of all is deliverance and preservation from sin, the salvation of the soul. Oh, who can tell the worth of a soul! “Though a man gain the whole world and lose his own soul it shall profit him nothing.” This being the case, earthly wealth is not to be considered, and the benefits of redemption can only be estimated in eternity’s gold. If the gold of nations or the wealth of empires was laid at the feet of one of God’s little ones and offered him as a price for his salvation, would he accept it? Or if the vast treasures of millionaires or the hoards of misers were offered, would they be accepted? Nay, verily: but these together with all the rubies and diamonds of earth would be reckoned as nothing when compared with the worth of the soul.

There are several ways by which we deter-

mine the worth of a thing. By what it cost us, by its practical benefits to us, by the way others look upon it; or by its value as a gift.

What did our adoption cost? "Ye are bought with a price." 1 Cor. 6:20. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition of your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18, 19. Dear reader, if you never thought of salvation in the light of what it cost, you never have yet realized its worth. Think of what Jesus sacrificed for your soul! The beauties and glories of the celestial world were forsaken for the gloomy and corruptible things of earth. The golden streets of the city of God above were exchanged for the dusty roads of Palestine. And, last of all, he gave his life for you; yes, all, for you. And think what it cost the Father—his only begotten Son. He so loved the world that he freely gave his Son to die among thieves and robbers; yea, to die on the cross, the most ignominious of all deaths.

What is the practical benefit of salvation to us? Who can estimate it? It frees us from all

condemnation, gives us peace with God and enables us to live a quiet and peaceable life among men. Think of its worth in the home circle, in business, and in every branch of human life. Think how it satisfies the longing heart, which nothing else can do. Nothing is so universally practical and fitted to the needs of the human family as salvation.

How do others look upon it? Only the estimation of those who understand salvation and know how to reckon in eternal things should be considered worthy of a voice in the settlement of this question. No man is able to judge except he who has tasted and seen for himself, as words alone fail to accurately describe its worth. Prophets longed to see it, and angels desired to look into it, and every man who ever enjoyed a touch of divine love knows its worth and will testify that "the half has never yet been told."

Lastly we will notice that salvation is a priceless gift, which we hide away in the recesses of our heart, and its influence gladdens all our life. "For by grace are ye saved through faith; and that not of yourselves: *it is the gift of God.*" Eph. 2: 8. Oh, the untold worth of the priceless gift of God's salvation!

Of our future inheritance it is said, "He that overcometh shall inherit all things." Rev. 21:7. "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold [present benefit], and shall *inherit* everlasting life." Mat. 19:29. Jesus has gone to prepare a place for us, and when he comes again he will receive us unto himself, that where he is there we may be also. This place is heaven itself, the new heavens and the new earth, of which it is said, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." Psa. 37:11. Dear reader, your future inheritance is worth living for, and you should make your calling and election sure. At that day when the books are opened only those who have been lawfully adopted will receive the reward of life eternal. To them Jesus will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In Adoption by Will the Child Adopted Takes the Name of the Adopter.—Many suppose that there is nothing in a name, and it is quite true that in the many sectarian names

afloat in the world to-day there is no virtue: but in one name there is life and all things. "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." Prov. 18:10. "Wherefore God also hath highly exalted him, and given him a name which is above every name." Phil. 2:9. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Then let us as the children of God bow to and acknowledge no other name than that given us by the Bible—Christians or saints.

As a body or church Jesus kept his disciples in his Father's name. John 17:12. And as a church we are called "The church of God" eight times in the New Testament. Let us beware lest when the roll is called and the inheritance dealt out we be found under the wrong name; for only to the church of God is the promise made. Let us then as individuals be called "Christians," and as a church be called "The church of God." How dishonoring it would be to a parent for a child to refuse to be called by the family name. Then how dishonoring is it to God for those who tell the world that they are

his people to call themselves—Catholics, Lutherans, Episcopalians, Methodists, Baptists, Quakers, Shakers, Mennonites, and hundreds of other man-made names. God adopts into but one family, and that family has but one official name—"The church of God."

NEW BIRTH.

"Jesus answered and said unto him [Nicodemus], Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again." John 3:3-7.

To many the reality of being born again is quite as strange as it was to Nicodemus, a master in Israel. The reason it was a mystery to

him was, he only understood the things which he could comprehend in a natural way: spiritual things were to him in the unknown. And for similar reasons to-day many exclaim with Nicodemus, "How can these things be?" The fact is hid to many that spiritual things are as real as temporal things; they forget that if matter can act upon matter so also spirit can act upon spirit. "But if our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

Nicodemus understood natural birth, and for this reason Jesus employed natural birth to explain to him the operation of the Spirit, and we shall avail ourselves of the same opportunity and proceed to unfold the mysteries of the heavenly birth by comparing it with the natural birth. There are two agents used in bringing about natural birth—father and mother. There are also two agents used in bringing about spiritual birth—Word and Spirit.

First we will notice our spiritual Father: "For though ye have ten thousand instructors

in Christ, yet have ye not many *fathers*: for in Christ Jesus have I begotten you through the gospel." 1 Cor. 4:15. Paul here represents himself as the father of the Corinthian church from the fact that he was the first to preach Christ unto them. He also calls both Timothy and Titus his sons. 1 Cor. 4:17; 1 Tim. 1:2; Titus 1:4. But there is a higher and stricter sense in which God is called our Father. "But as many as received him to them gave he power to become the sons of God." John 1:12. In the New Testament we are spoken of at least six times as the *sons of God*, and many times God is declared to be our Father.

Second, the new covenant and church is our mother. "But Jerusalem which is above is free, which is the *mother* of us all." Gal. 4:26. In the case of natural generation a child is begotten, brought forth, or born; so also in the spiritual we are begotten. "For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have *begotten* you through the gospel." 1 Cor. 4:15. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath *begotten us again* unto a lively hope

by the resurrection of Jesus Christ from the dead." 1 Pet. 1:3. The apostle says "begotten again" from the fact that we have all been begotten once naturally, hence when we are begotten of the Spirit we are "begotten again."

Born: "Jesus answered and said unto him [Nicodemus], Verily, verily, I say unto thee, Except a man be *born again*, he can not see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." John 3:3-5. Jesus says "born again" for the same reason that Peter says "begotten again." We are first begotten (by our earthly parents), and then "begotten again" (by the Word and Spirit of God). We are first born (of our earthly parents), and then "born again" (of the Word and Spirit of God). "Being born again, not of corruptible seed [mortal parentage], but of incorruptible [immortal], by the Word of God, which liveth and abideth forever." 1 Pet. 1:23.

Natural birth is attended with pain and an-

guish, ending in joy and happiness. "A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." John 16:21. Spiritual birth also is attended with sorrow. "For godly sorrow worketh repentance to salvation not to be repented of." 2 Cor. 7:10. "Now when they heard this [the gospel], they were pricked in their hearts, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Acts 2:37. Only those who have passed through the remorse of conscience and godly sorrow of conviction can realize the joy of pardon; for joy is the blissful end to those who will persevere. "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth." Luke 15:7. "Therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

It is impossible for any one to see the kingdom without the birth from above. "Except a man be born again he can not see the kingdom of God." There are a great many sects in the world to-day that do not recognize this fact, but expect to get to heaven by their forms and cere-

monies; and others suppose that if they have been christened in infancy and subsequently confirmed their way is clear. But far above the confusion and din of Babel strife and ignorance we hear the voice of the Great Teacher resound from shore to shore, declaring to all, from the master of Israel to the modern formalist, the glorious unchanging truth: "Ye must be born again." To gain an existence in this material world we must of necessity come God's way—be born of the flesh. Likewise to gain an existence in the spiritual world or kingdom of grace, we must come God's way—"be born again."

SANCTIFICATION.

Sanctification, baptism of the Holy Spirit, and heart purity are synonymous terms used in the New Testament to signify the same work. This work wrought in the heart subsequent to regeneration is the express work of the Holy Spirit, and that it is obtainable in this life seems almost useless to say, as it is so clearly taught in the Bible: but there are many who doubt that we may enjoy it in this life, and for the sake

of such we will add a few texts to prove that it is for us.

Sanctification Obtainable in This Life.—Christ died for men, and not for angels; and God is a God of the living, and not of the dead. Christ came to the world to save and sanctify. Heaven is not a place to save people, but a place for saved people to dwell. Paul in writing to the church at Corinth gives us to understand that some of them were sanctified. “To them that *are sanctified* in Christ Jesus.” 1 Cor. 1:2. The apostle Jude also wrote to some who were sanctified (Jude 1). “For by one offering he hath perfected forever them that *are sanctified*.” Heb. 10:14. “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate.” Heb. 13:12.

Where did Jesus shed his blood?—On earth. For what did he shed his blood?—To sanctify people. Then where are we sanctified?—On earth, now, or never. In heaven there will be no blood; flesh and blood can not enter there, and as sanctification comes through the blood we must be sanctified where the blood was shed. The apostles were sanctified while they were yet living, and they wrote letters to others who were

sanctified; neither did they write to those who were dead, but to living men and women who were sanctified.

We are sanctified by the Holy Spirit (Rom. 15: 16), and Peter said on the day of Pentecost, "For the promise is unto you, and to your children, and to *all* that are afar off, even as many as the Lord our God shall call." Acts 2: 39. This is conclusive evidence that we all may be sanctified. Why suppose that we can not attain to it, when it is promised? Why expect it in death, which has no power to cleanse? nor is there any virtue in the grave.

Provisions for Sanctification.—1. God has provided a way by which we might know of sanctification and understand how to obtain it. This provision is the truth, the Holy Bible. Hence Jesus says, "Sanctify them through thy truth: thy word is truth." John 17: 17.

2. We are sanctified with the blood. "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate," Heb. 13: 12.

3. We are sanctified by the Holy Spirit. In other words, it is the special office work of the Holy Spirit to sanctify believers. "That the of-

fering up of the Gentiles might be acceptable, being sanctified *by the Holy Ghost*." Rom. 15: 16. "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and *by the Spirit of our God*." 1 Cor. 6: 11. These texts clearly prove that it is the work of the Spirit to sanctify. The truth is the instrument used by the Spirit to convey to our intelligence the necessity of being sanctified. The blood is the cleansing agent by which the Spirit purifies our hearts and fits them for his indwelling.

So then we are sanctified *through* the truth, *with* the blood, and *by* the Spirit. When, either by the reading of the Word or by hearing it preached, a justified soul is awakened to the fact, that sanctification is a necessary grace, and that it is obtainable in this life, and the consecration is made, then the Holy Spirit applies the blood, purifies the heart, and takes up his abode as an abiding comforter. We receive the Holy Spirit to-day the same as did the apostles, and he accomplishes for us the same work he did for them; viz., sanctification, or heart purity. Peter tells us that the Lord put no difference between the Jews and Gentiles. "And God,

which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Acts 15: 8, 9.

How blessed and glorious to know that the heart of man may be the blest abode of the eternal Spirit of God! What condescension that the Holy Spirit, the third person in the Trinity, and indeed a part of the triune God, would deign to dwell with humble man! "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

Sanctification a Second Work.—The apostles were first converted (John 17: 6, 14) and had their names written in heaven (Luke 10: 20), after which on the day of Pentecost they received the Holy Spirit, who is the sanctifier. Rom. 15: 16. The baptism of the Holy Spirit, the seal of the Spirit, the reception of the Spirit, the earnest of the Spirit, and sanctification are one and the same work, and are only different in the way we think of the operation of the Spirit and illustrate it to the mind by dif-

ferent natural illustrations. So if we can prove that any one of the above-named operations is subsequent to regeneration, we shall have proved them all to be so.

The Samaritans first believed on Christ and were baptized, neither were they baptized before they were converted. "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Acts 8: 12. Now they were converted and after a while the apostles that were at Jerusalem heard that Philip had preached at Samaria, and that many of them had accepted Christ; and deeming it necessary that they should have a second grace they sent unto them Peter and John, "who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them." Acts 8: 15, 16.

Paul was first chosen of the Lord and brought into humble submission at his feet (Acts 9: 15), after which he was filled with the Holy Spirit. Acts 9: 17.

While Apollos was at Corinth in 55 A. D., Paul visited Ephesus, "and finding certain dis-

ciples, he said unto them, Have ye received the Holy Ghost *since ye believed?* And they said unto him, We have not so much as heard whether there be any Holy Ghost." Acts 19:1, 2. After this Paul inquired into their baptism and found that they had not yet been baptized properly, or had not heard that the baptism of John did not suffice. Paul immediately preached to them of the baptism of Christ and the reception of the Holy Spirit, and "when they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came upon them." Acts 19:5, 6. Nine years later Paul wrote a letter to the church at Ephesus in which he mentions the way in which they were saved, in the following language: "In whom [Christ] ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also *after that ye believed, ye were sealed with that Holy Spirit of promise.*" Eph. 1:13. Paul in writing this to them doubtless had in mind the time he visited them, and he knew that they were first converted and afterwards sealed or sanctified. The entire work of sanctification is carried on and completed by the operation of

the Holy Spirit subsequent to conversion. We are sanctified, or we receive the Holy Spirit, after we believe, not when we believe.

Three Successive Steps.—There are three successive works wrought in the heart by the Holy Spirit, which stand out more clearly than all other things that he accomplishes for us. These are: (1) Conviction, (2) Justification, (3) Sanctification. In other words, the Holy Spirit first comes *to* us; second, goes *with* us, and, third, dwells *in* us.

“And when he [the Holy Spirit] is come, he will reprove [margin, convince] the world of sin.” John 16:8. This is the first work the Holy Spirit does for a man; that is, to come to him and convince him that he is a sinner. After a man is convinced and convicted of sin to the extent that he is willing to forsake the wrong and ask God’s forgiveness and meet every Bible requirement, he is adopted into the family of God. He becomes acquainted with God, and the Holy Spirit goes with him, leads and guides him in the way of life.

But there is yet a nearer relation, a higher attainment for the justified soul to gain, a more abundant life to enjoy. John 10:10. Jesus in

speaking to his disciples of the Holy Spirit, before the day of Pentecost, said to them; "He dwelleth *with* you, and shall be *in* you." John 14:17. On the day of Pentecost this promise was fulfilled, "And they were all filled with the Holy Ghost." Acts 2:4. All who believe in conversion acknowledge that conviction must precede conversion, and that conversion is a separate, instantaneous work of grace subsequent to conviction: and yet the same persons will deny that sanctification is subsequent to conversion, when the Bible is as clear on the latter as on the former. In fact, if there is any difference the Bible draws the line of demarkation clearer between justification and sanctification than between conviction and forgiveness. However both are separate and distinct works of divine grace. Neither does a justified man grow into sanctification any more than a convicted man grows into conversion. Each of the two latter steps is an instantaneous work of God's grace.

Prerequisites to Sanctification.—Sanctification being a second work there must of necessity be some prerequisite conditions; these we will attempt to set forth in this chapter.

1. Those who obtain sanctification must first be fruit-bearing branches in Christ the true vine. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." John 15:2. Some suppose that the branches in the above text refer to the multiplicity of so-called churches: but this is false, because Jesus said, "If a *man* abide not in me, *he* is cast forth as a branch." John 15:6. The purging referred to is the same as sanctification, or cleansing, and he who would obtain the cleansing must be in the vine Jesus Christ. The promise, then, is not to the world, but to the branches of the true vine, which have the life-giving power of the Son of God flowing through their veins. Jesus said in another place, "I am come that they might have life, and that they might have it more abundantly." First a fruit-bearing branch in the vine, then the purging and the more fertile state. First life, then life more abundantly.

2. God gives the Holy Spirit "to them that obey him." "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." Acts 5:32.

3. The blood cleanses those who walk in the light. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1:7.

4. Those who are to be sanctified must first be believers; or in other words, they must be justified or converted. "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7:38, 39. In accordance with this Paul says, "*After that ye believed, ye were sealed with that Holy Spirit of promise.*" Eph. 1:13.

Only those who are fruit-bearing branches in the true vine, living in obedience to God, and walking in the light—only those who are converted believers and have spiritual life are fit subjects for sanctification.

How to Attain to the Experience.—Possibly the most necessary thing after the foregoing prerequisites are complied with is to feel the need of the experience and realize its impor-

tance. However, it is not necessary to wait for feelings or great emotions; but it is very necessary to see that sanctification is a second work, and that it is not only a privilege but a duty to seek and obtain it.

Since the fall of Adam the human family is depraved, and every child born into this world inherits a fallen nature; as Paul says, "We are by nature the children of wrath." However, a child before it reaches the age of accountability is not guilty of sin, and should it die in this state it would be saved. Christ tasted death for every man (Heb. 2:9); so all who are lost will be so on their own account, and of their own accord, and not on account of Adam's sin. We being depraved and by nature the children of wrath, as soon as we know right from wrong it is natural for us to dive into sin; hence Paul said, "All have sinned and come short of the glory of God." Rom. 3:23. And for the same reason Jesus said, "Ye must be born again." John 3:3. So when the sinner comes repenting to God, he repents of the sins he has of his own will, under the influence of the carnal nature and the power of temptation, committed against God. He does not repent of his de-

pravity, for he is not guilty of it. The things for which he is sorry are the sins he has committed; and for these God forgives him. Here many stop without ever thinking of the blessed experience of sanctification. Or if it is thought of it is supposed to be only for very old people who are almost ready to die, or supposed to be enjoyed only after death. Dear reader, have you received the Holy Spirit since you believed? If not may the Lord awaken a desire in your heart to seek this most blessed grace. After a soul is made to realize the need of this experience the next thing which arises for consideration is

The Consecration.—In the first place, we surrender all to become a disciple. “Whosoever he be of you that forsaketh not all that he hath, he can not be my disciple.” Luke 14:33. The question then arises, If we forsake all in conversion, how can we forsake or consecrate more in sanctification? It is only natural to suppose that after we are saved from sin, raised from the dead, and awakened from the spiritual sleep of iniquity, we can see the will of God more perfectly and realize the depths of a consecration better. So the consecration for sanctification

is not so much a consecration of new things, as a more perfect consecration of old things, together with a presentation of ourselves to God for the cleansing. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1. When the consecration is complete, the next thing is to ask in faith for the cleansing blood to be applied and for the Holy Spirit to be given; "and I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. Paul says that the Gentiles were to be "sanctified by faith." Acts 26:18. So when we ask we must have faith, and our heavenly Father will give the Holy Spirit to them that ask him. Luke 11:13. Sometimes it seems hard to exercise faith, but when such is the case there is always a cause for it. However, there is more than one cause. Sometimes it is because the seeker is not in the proper condition to seek sanctification, or in other words, is not justified. Sometimes it is because the consecration is not complete, and the heart is clinging to something that should be given up. And after all, it may

be that it is only the devil that is hindering. In such cases the life and consecration should be examined thoroughly, and if found below the Bible standard the only way to succeed is to measure up: but if the life and consecration is found to measure to the standard, then the way to proceed is to resist the devil and all doubts and take a stand on the Word and "have faith in God."

When the life is measured by the Word of God and found to be acceptable to God, and the death to all selfish motives is wrought in the soul, and the consecration fully made, all doubts and fears resisted steadfastly in the faith, something must be accomplished; for He is true that promised.


"If thy all is on the altar laid,
Guard it from each vain desire;
When thy soul the perfect price hath paid,
God will send the holy fire."

BAPTISM OF THE HOLY SPIRIT AND FIRE.

“I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.” Mat. 3:11. This passage of holy writ has been the object of much speculation and around it have been erected many fabricated structures foreign to the truth. Some have thought that it teaches a baptism of fire subsequent to the baptism of the Holy Spirit. Others have thought it an excellent foundation upon which to base the theories of affusion and sprinkling. All of these theories are alike false, and were far from the mind of the prophet when he spoke these sacred words, so full of esteem for Christ and his mission, and so non-assuming on the part of himself. The prophet has no reference here to either the mode of water baptism or the mode of Holy Spirit baptism. He only

means to compare the mission of Christ with that of his own; hence he says, 'I baptize with water: he shall baptize you with the Holy Ghost and with fire.' The real object of speaking is summed up in these words: "He that cometh after me is mightier than I."

In another place John says, "He must increase, but I must decrease." The Old Testament is comparatively silent on the baptism of the Holy Spirit, and we hear but little of it till this sublime statement falls from the lips of John the Baptist. "He shall baptize you with the Holy Ghost and with fire," was entirely a new statement, and doubtless fell with surprise on the ears of the eager listeners to "the voice of one crying in the wilderness." It was not the mission of John to set forth doctrine, but to prepare the way of the Lord; neither was he assuming to do so, and to suppose that he was setting forth the mode of baptism is utter folly. While John gave the preeminence to the baptism of the Holy Spirit he did not mean to speak lightly of his own baptism. It was ordained for a specific purpose and accomplished that for which it was intended. Neither should we overlook water baptism, as it has a special



place in the gospel system. However, water baptism is only the outward form of inwrought work, the ceremonial death and burial; while the baptism of the Holy Spirit is the crowning grace of the redemption plan.

The baptism of John was unto repentance. It had no significance farther than this. The baptism of the Holy Spirit is not directly connected with repentance; it reaches much farther and accomplishes purification and the bestowment of power. This is proved by the use of the word fire. It is a process that acts upon its subject like fire on the precious metals. This beautifully agrees with the words of the prophet Malachi. "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." Mal. 3:2, 3. It is said that in purifying precious metals the purifier heats the metal in a crucible, over a fire, till the dross rises to the surface, after which the dross is skimmed off and thrown away. This process is continued till the refiner can look into the heated metal

means to compare the mission of Christ that of his own; hence he says, 'I baptize with water: he shall baptize you with the Holy Ghost and with fire.' The real object of speaking is summed up in these words: "He that comes after me is mightier than I."

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fulfilment of this, we read that on the day of Pentecost "there appeared unto them cloven tongues like as of *fire*. . . . And they were all filled with the *Holy Ghost*." Acts 2:3, 4.

What could be plainer? All that John prophesied of was here fulfilled, both Holy Ghost and fire, all in one glorious outpouring of divine power. Dr. Clarke speaking on this subject says, "'*With the Holy Ghost, and with fire.*' That the influences of the Spirit of God, are here designed, needs but little proof. Christ's religion was to be a spiritual religion, and was to have its seat in the heart. Outward precepts, however well they might describe, could not produce inward spirituality. This was the province of the Spirit of God, and of it alone; therefore he is represented here under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory."

EARNEST OF THE SPIRIT.

The earnest of the Spirit is mentioned only three times in the New Testament, each time being translated from the Greek word *arrabon*, meaning a pledge. In the law the earnest, or pledge, is given when anything is bought and not delivered at the time of buying. Paul uses it this way in Ephesians, the first chapter and the thirteenth and fourteenth verses. Says he, "In whom [Christ] also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

"The purchased possession" here referred to is heaven and immortal glory, of which possession the Holy Spirit is an earnest. Anciently, it is said, when a purchase was made the purchaser was presented with a part of the thing purchased as an earnest, or pledge, that he should have the whole. Thus if a man bought

a piece of real estate he was presented with a cupful of earth from his piece of land as an earnest that the whole should be his. Sometimes money was used as the pledge; and various other articles. God has, so to speak, given us a cupful of our eternal inheritance, which we are to have and to hold until the heaven of heavens is really ours and in our actual possession. Thank God for the pledge of his grace!

In Ephesians Paul connects the earnest of the Spirit with the seal of the Spirit. And in Corinthians, as will be seen in the following text, he has it connected with the anointing of the Holy Spirit as well as with the sealing: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts." 2 Cor. 1: 21, 22.

The anointing, sealing, and earnest of the Spirit are indeed the same thing in reality, and are only different in the natural symbol used to bring out different phases of the Spirit's operations.

The most convincing proof of the authenticity of the Bible is the "earnest of the Spirit in our hearts"; and who could ask a better proof of

heaven after this world than a foretaste of heaven in our souls? If the real possession of immortality is even as blessed—and we have every reason to believe it better far—as the foretaste we now enjoy, then our covenant with God is a good one, and worth ten thousand lives in this world. In the language of Jerome we are made to exclaim: “If the earnest was so great, how great must be the possession?” The pledge of his promise is more than we could ask of one who “is faithful.” Who can draw from theology, logic, or science as convincing proof of the supernatural as the “earnest of the Spirit in our hearts”? And why will Christians spend so much time endeavoring to find out God by worldly wisdom, when “the world by wisdom knew not God”? The Greeks sought after wisdom, and the Jews required a sign: but let us “taste and see that the Lord is good.”

Something similar to an earnest is mentioned in Revelation, the second chapter and the seventeenth verse. “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.”

The white stone among the ancients was used for several different purposes. It was used by judges to denote that their decision was to acquit a prisoner, while the black stone was used to denote condemnation. It was used to denote friendship, or as a pledge of friendship and hospitality. As a ticket to a public feast or banquet, the Romans used a white stone which they called a "tessera"; it was also given as a certificate to successful gladiators.

In the foregoing text it would seem from the clause "to him that overcometh," that the Roman practise of giving a tessera to the gladiators is referred to. We are said to wrestle not against flesh and blood, but against principalities, powers, and spiritual wickedness; and if we are overcomers we are promised a tessera, which will also give us admittance to the feast of "hidden manna."

Possibly the reason it is spoken of as the "hidden manna" is, that the Jews believed that the ark of the covenant, which contained the golden pot of manna, together with some other sacred things, was hidden by King Josiah when Jerusalem was besieged and captured by the king of Babylon. They believed also that this

ark, together with its contents, would be discovered when the Messiah came. And so it was; and the overcomers are eating of the spiritual manna, which is hidden to the blinded Jews.

Only those who have the tessera, which can only be purchased by overcoming, can eat of the hidden manna: but those who have it may enter and partake of the feast, while to the rest, the manna is hidden. When Jesus comes in final judgment those who have the white stone shall enter in with him to the marriage supper of the Lamb and sup wine with him in the kingdom of glory. Dear reader, have you the white stone which will admit you to the feast? If not, remember it is promised to the overcomer.

From the latter clause of the text it would seem that the tessera of friendship or hospitality is referred to. In this pledge, or earnest, a stone was divided between two persons, on which the names of both were engraved, each one taking the piece which bore the other's name. This tessera entitled the holder to the hospitalities of the other for life, and no one else was to know of or see the name in the stone. When lodging, food, or any hospitality was desired the tessera had to be produced, and if it

did not tally with the one held by the other person the hospitalities were not granted. These hospitalities it seems were extended to the entire family and kindred of each person; hence the need of the test stone.

When we receive the white stone with a new name carved therein, we are then entitled to all the hospitalities of God's house, even to the water of life and the bread of heaven. Whomsoever of his children we meet we should also be hospitable unto them; for inasmuch as we do it unto them we do it unto him. But all who would enjoy the hospitalities of the kingdom of heaven must produce the pure white stone with the new name therein.

In the day when he shall take us to share the hospitalities of the celestial world above, the tessera will be the test. Every one who has it will hear the welcome invitation, "Come, ye blessed, inherit the kingdom prepared for you from the foundation of the world." But to those who have it not he will say, "Depart from me; I never knew you."

SEAL OF THE SPIRIT.

Many different natural illustrations are used to represent spiritual things. The lily, the rich man, the shepherd, the mountains, the grass of the field, the fowls of the heavens, the sun, the moon and the stars, and numberless other things have been employed by the sacred writers to convey to the mind of man the deep things of the Almighty. In this chapter we shall use the illustration of a seal to convey to the mind of the reader the operation of the Holy Spirit.

As far back as 1727 B. C. we read of the use of seals among the Hebrews. Gen. 38:18. Their seals were generally carried in their rings or bracelets. In 1 Kings we read of the seal of King Ahab, which was stolen by Jezebel, his treacherous wife, and by her used to accomplish the death of innocent Naboth. In Deuteronomy we read, "Is not this laid up in store with me and sealed up among my treasures?" When Daniel was cast into the den of lions a stone was rolled to the mouth of the den; "and the

king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel." When Jesus was laid in the new-made tomb of Joseph, we read that they made the sepulcher sure, sealing the stone and setting a watch.

During the mediæval period seals were very extensively used, as they were then considered the best proof of the genuineness of all kinds of documents, both public and private. At the present time they are not so extensively used, as we consider the personal signature quite as safe in most cases; however, in the case of public documents they are still in use.

The Lord has made use of the seal since the days of Abraham, and every one whom he receives he seals with the seal of his acceptance. However, he has changed the nature of his seal since the days of Abraham. Abraham was sealed with an outward sign, namely, circumcision (Rom. 4:11), while we are sealed with the Holy Spirit of promise. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13.

The seal of circumcision which Abraham received was a type of the seal of the Spirit, hence we are said to be circumcised. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ." Col. 2:11. "For he is not a Jew which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29.

The sealing of the heart is identical with the purging or cleansing received in sanctification. The Holy Spirit seals no impure heart, so in order of time the cleansing or sanctifying comes first, after which comes the sealing. However, so far as our comprehension of such work going on in our hearts at the time of sanctification is concerned, we comprehend only one work, as it is instantaneously wrought by a simple act of faith on our part and an operation of the Spirit on God's part. It is a combined work giving us the cleansing, sealing, and indwelling of the Holy Spirit.

In case a document is to be sealed, three things are necessary; (1) a seal, (2) sealing-wax, (3) a sealer. In the sealing of our souls unto the day of redemption our hearts become the sealing-wax; melted by the fire of the Holy Spirit they become very susceptible to divine impressions. Those who are hard-hearted can never hope to be sealed with the Holy Spirit of promise until their hearts are softened and melted by the Holy Spirit fire. As a seal will make very little impression on unmelted wax, so the Holy Spirit, comparatively speaking, can make very little impression on a hardened heart. The Word of God is the seal by which we are sealed by the Holy Spirit, who is the operator, or sealer. At the present time wax is not always used with the seal, but anciently they almost invariably used wax.

When our hearts are melted into perfect submission to God by the fire of eternal truth, and the Holy Spirit stamps indelibly on our inner beings the divine nature, with the blood of the everlasting covenant, then is brought to pass the saying, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people."

Heb. 8:10. Also written on the Lord's seal is, "The Lord knoweth them that are his." 2 Tim. 2:19. It is a mystery to some how that the law of God is written in our hearts and minds; but to the spiritual-minded it is easily explained. The New Testament is not literally inscribed in our mortal beings, but a disposition to do all it teaches is plainly written in every sanctified heart.

When we are sealed with the Spirit of promise everything we read in the Bible finds a free and hearty amen in our hearts. We can then read: "Depart from all iniquity"; "Awake to righteousness, and sin not" (1 Cor. 15:34); "Be not conformed to this world" (Rom. 12:2); "Adorn yourselves in modest apparel" (1 Tim. 2:9); "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16:2); "Be content with such things as ye have" (Heb. 13:5); and every other word which proceedeth out of the mouth of the Lord; and do them with a glad and willing heart. This is an excellent way to test ourselves to see whether or not we are sealed. A heart sealed with the Holy Spirit, or guided by his influence, gladly and willingly does all

the known will of God, and accepts with joy any new light on the Word of God; and humbly walks in the same immediately, and heartily repels all error, fanaticism, and false ways.

Different Uses of the Seal.—(1) It is used to seal a contract, as in the case of Abraham; when God had made a contract with him he gave him circumcision as a seal of that covenant. (2) It is used as a mark of approval or genuineness. (3) It is used to secure treasures; (4) to prevent frauds; (5) to preserve.

In sealing our hearts the Holy Spirit approves of us and seals the everlasting covenant between our souls and God. He securely seals in our hearts the priceless treasure of full salvation and preserves us unto the day of redemption, thus securing us from all frauds.


Proof of the Seal.—The only genuine proof of the seal of the Spirit is an upright and holy life. All profession or testimony without a holy life falls short of the mark, and is utterly useless except it be backed up or substantiated by a pure and holy life.

The Contract Sealed.—In the following will be found a few of the things agreed upon in the covenant of God with man. Such terms, however,

are founded wholly on the mercy and goodness of God, as man by nature merits nothing, nor can he offer anything as a price for salvation. For this reason God bestows his grace freely upon all that meet a few simple conditions, which conditions will be found in the main in the following contract. It would be difficult, however, to formulate a consecration which would fit every case, as some have more light than others. This being the case, some have consecrated to things in justification, which others having no light on will not need to give up until sanctification. The following contract will be found to contain the fundamental principles of consecration, part first agreeing to justification, and part second agreeing to sanctification. In a contract there must be terms to agree upon, two parties to agree upon these terms, two witnesses to witness the contract, and a seal with which to seal the contract.

COVENANT. (Part I.)

Solemn and everlasting covenant, entered into this the only day of salvation, between an immortal soul, party of the first part, and the God of heaven, party of the second part.



1. Party of the first part seeing the goodness of party of the second part (Rom. 2:4) determines to repent in sackcloth and ashes, which shall include the following: (a) The renunciation of all sin of every description. (Prov. 28:13.) (b) The forsaking of all unrighteousness and a returning with godly sorrow to party of the second part, from whom party of the first part has unjustly wandered away in sin and wickedness. (Isa. 55:7; 2 Cor. 7:10.) (c) The confessing of every deed ever committed contrary to the will of party of the second part, with a hearty acknowledgment to a lost and undone condition. (1 John 1:9.) (d) The forgiving of every personal trespass ever committed against him by any one. (Mat. 6:14, 15.) (e) The restitution to the extent of ability of everything ever taken by false accusation or robbery. (Ezek. 33:15, 16.)

2. Party of the first part agrees to give all his earthly possessions unreservedly into the hands of party of the second part, to be used or utilized by him at his will.

3. Party of the first part agrees to forsake all earthly friendship and every kindred tie, and to wholly abandon such ties or kinship whenever

it is required of him, or whenever such friendship or kindred ties shall in the least conflict with anything required of him by party of the second part; and yet with all this, party of the first part covenants to love and provide for those of his own household. (Mat. 10: 37; 1 Tim. 5: 8.)

4. Party of the first part agrees to trust party of the second part in darkness as well as in light, in storm as well as in sunshine; and through every changing scene of life, wholly to rely on party of the second part, and own his way is right. To trust where he can not trace; and when party of the first part knows not where his path shall lead, he solemnly covenants to go at the bidding of the party of the second part and trust his unerring guidance.

5. Party of the first part further agrees never again to disobey or grieve the party of the second part; but to live in humble obedience, to obey without forethought when the will of the party of the second part is known.

6. Party of the first part covenants to have implicit confidence in party of the second part.

7. In view of the foregoing conditions party of the second part agrees to freely forgive party

of the first part for every sin ever committed and to cleanse said party of the first part from all acquired defilement. (1 John 1:9.)

8. Party of the second part further agrees to accept party of the first part as his own adopted child (Rom. 8:15), and that the party of the first part shall receive an inheritance in the unsearchable riches of party of the second part. (Rom. 8:17.)

9. Party of the second part further agrees that party of the first part shall receive an hundredfold in this life; and if the said party of the first part shall continue faithful to the end, life eternal shall be his reward in the world to come. (Luke 18 30.)

COVENANT. (Part II.)

1. Party of the first part agrees to be fruitful (John 15:2); to bear the fruit of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. (Gal. 5:22, 23.)

2. Party of the first part agrees, as has been before stated, to live in obedience to party of the second part and to continue to obey all the

precepts and laws that govern the kingdom of party of the second part, known as the New Testament.

3. Party of the first part agrees to present himself a living sacrifice, holy, and acceptable to the party of the second part, considering such his reasonable service. (Rom. 12:1.)

4. Party of the first part agrees to knock, that he may be admitted to the fulness of grace; and ask, that he may receive; and to seek, that he may find. (Mat. 7:7.)

5. Party of the first part after asking agrees to have faith in God that he may be sanctified. (Acts 26:18.)

6. Upon meeting the foregoing conditions party of the second part agrees to purge or cleanse party of the first part from all depravity, that the said party of the first part may be more fruitful. (John 15:2.)

7. Party of the second part further agrees to give party of the first part the Holy Spirit to guide the said party of the first part into all truth. (John 16:13.)

8. In addition to the foregoing covenant party of the first part agrees to love God with all his heart and his neighbor as himself, whereupon

party of the second part agrees to deed to party of the first part all the land of blessing on the conditions named in the indenture below.

DEED.

This indenture, made in the evening of the only day of salvation, in the "acceptable year of the Lord," between the aforesaid immortal soul, party of the first part, and the God of the universe, party of the second part.

Witnesseth, that the said party of the second part, for and in consideration of the sum of the blood of Jesus Christ (provided that the party of the first part shall have first made a complete consecration, after living a justified life) freely gives, releases, grants, and commits to the party of the second part, all that certain tract of spiritual land lying in the province of grace, bounded and described as follows; to wit, bounded on the north by the mercy of God; bounded on the south by the love of Christ; bounded on the east by the Sun of righteousness; bounded on the west by the shores of eternity: being completely surrounded by a wall of

fire, and having the glory of God in the midst thereof. (Zech. 2:5.)

This land known as "The Land of Canaan," or "The Promised Land," is to be at the disposal of said party of the first part, to have, to explore, and to enjoy so long as life shall last.

Party of the second part further agrees that the aforesaid land shall be "a goodly land," flowing with milk and honey, and abounding in corn and wine. The tree of life is to be in the midst of the land, bringing forth twelve manner of fruits, and yielding fruit every month; and the leaves of the tree are to be for healing. (Rev. 22:2.) The land is to be watered by the river of life, which proceedeth out of the throne of God and the Lamb (Rev. 22:1); and the atmosphere is to be perfumed by the Lily of the Valley and the Rose of Sharon.

This most glorious and ever beautiful land party of the second part agrees to give to party of the first part as a free and unmerited gift; as an everlasting possession. And party of the first part agrees to live for, and serve, party of the second part, as has been before stated, according to the New Testament. In witness whereof the parties named have set their hands

and seal. Dated the day and year first above mentioned.

Two Witnesses. (Rev. 11:3.) A CONSECRATED SOUL. {Seal}

WORD OF GOD.

"I AM THE LORD: THAT IS

HOLY SPIRIT.

MY NAME." (Isa. 42:8.) {Seal}

LEADINGS OF THE HOLY SPIRIT.

It means much to be led by the Holy Spirit in all things. "For as many as are led by the Spirit of God, they are the sons of God." Rom. 8:14. Not only does the Father draw us by his Spirit to the fellowship of his Son, but he also promises to be with us to the end of the world. Mat. 28:20. How much it means to always recognize and obey the voice which says, "This is the way, walk ye in it"; to steer clear of the gulf of fanaticism on the one hand and the rocks of formalism on the other, and take the narrow way of divine guidance. There are many things to lead the soul astray and turn the Christian pilgrim aside from the path of duty; and if the command to "watch and pray" is not heeded, we shall lose our way. Oh, how much we need the unerring guidance of the Holy Spirit! There are many who profess to be Christians who never think of asking the leadings of the Lord

in every-day life. And some even scoff at the idea of being led by the Holy Spirit, supposing that God never intended to guide but a favored few, such as the apostles and prophets, and expects the most of men to lean to their own understanding. Possibly some have been forced to such conclusions by the fanatic notions of some who profess to be led by the Lord. That God will lead us, is an undeniable truth. he led men of old, and he has promised to lead us if we trust him; and he is faithful to fulfil his promise.

Divine Guidance Does Not Make Us Infallible.—Neither divine guidance nor inspiration make us infallible. Yet the Holy Spirit is an infallible guide. But we being fallible and our minds being finite, we may be mistaken in the leadings of the Holy Spirit. This should not discourage us in the least, but should only cause us to press more closely to Jesus' side and listen more carefully to his voice. Peter was an inspired apostle, and yet he made a mistake, for which Paul sharply reprov'd him. Gal. 2: 11-14.

Leadings of the Holy Spirit in Doctrine.—“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.” John 16: 13.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17.

The Holy Spirit was given for the express purpose of leading men into all truth, and every man who is led of the Spirit speaks sound doctrine. A man who propagates a doctrine contrary to truth is not led by the Holy Spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

All who are led by the Spirit speak the same things. When two men disagree in doctrine, either one or both are not led by the Spirit. Things in which we are led of God we all see and understand alike. The things on which we differ are those things which we try to fathom by human wisdom. Some one has aptly said, "What we know we all know alike; but the things we are not certain of are those upon which we differ." A man who contradicts himself or is continually shifting from one position to another is not following the leadings of the Spirit, but is leaning to his own understanding.

Leadings of the Spirit in Gospel Work.—Pastors, evangelists, and gospel workers of

every description need the Holy Spirit's guidance to help them in detecting evil spirits and coping with the craftiness of men. Workers should also have the leading of the Spirit in regard to where they should labor. Workers who depend on their own understanding exclusively, and choose the easy places, or go where they get the most money, need not be surprised if they find their work superficial and their own souls void of spirituality. It is not fanaticism in the least to suppose that God can lead us where he would have us go. Those who are guided by the Holy Spirit in their work not only find it a pleasure, but also profitable. Philip was directed by the Spirit when he found the Ethiopian, who was so willing to hear the Word of the Lord. When the Spirit told Philip to go, he went, and his mission was blessed with the salvation of a soul. Peter was led of God to go to the house of Cornelius, and as a consequence of the same Cornelius and all his house were filled with the Holy Spirit. Acts 10:19. Paul once thought of going to a certain place, but the Spirit forbade him, and he at once submitted, and obeyed the divine impression. "And when they came into the region of Mysia, they were

disposed to go from there into Bithynia, but the Spirit of Jesus permitted them not." Acts 16: 8.—*Syriac*.

Minister of God, would you be successful and happy in your labor of love? Then wait upon God until you know what he would have you do, and when the Spirit whispers "go," you can go with an assurance that God is on your side and that you are in his order. If you run before you are sent, or go certain places before you know God says go, when trials and adverse circumstances befall you, you may feel like giving the battle over; but if you know God sends you, the hardest battle will be sweet. Then when all seems dark and it seems that you are accomplishing nothing, you can hope in God and leave the responsibility with him. It is true that at times it seems hard to ascertain the mind of the Spirit in regard to going to this or that place, but if God does not tell us in one way he surely will in another. If he does not make his will known by direct leadings of the Spirit he will tell us by circumstances or some other way.

Can We Be Guided by the Holy Spirit in Business Matters?—By business matters we

mean important transactions, such as are necessary to be made for the sustenance of natural life and the glory of God. That we should use our common sense and better judgment is presupposed; but very often we are put to our wit's end and our common sense proves too limited to give us a satisfactory solution of the puzzling questions of life. At such times every man who knows anything about God feels the need of his guidance. That the Holy Spirit will lead us in any legitimate business is not unreasonable, but is in accordance with the teachings of the New Testament and the experience of God-fearing men and women. If they were all recorded, history would tell of many a judge on the bench, merchant behind the counter, tradesman in the shop, and farmer on the farm, who in puzzling affairs of life have sought and obtained the help of God and guidance of the Holy Spirit

Impressions.—Our impressions are various, and come from various sources; some of them are good and some are bad; some are providential and some are circumstantial; some are safe to follow and some are extremely dangerous. This being the case we should look well as to

where an impression comes from before following its leading. Impulses and sanctified judgment are vastly different.

Our impressions may be divided into three different divisions, as follows: (1) We have impressions which are strictly human, or come from natural occurrences. Some of such impressions may be followed in some cases without bad results, and some may be misleading. (2) We may have impressions which are purely satanical, all of which are dangerous to give heed to. Such impressions may come in various ways, either directly from the devil by evil suggestions to the mind, or through natural circumstances. (3) We have impressions which are manifestations of divine guidance, all of which are safe to follow. These impressions may also come through natural channels or directly from God through the Holy Spirit.

Sometimes circumstances impress us to do certain things which at first seem plausible, but afterward prove to be unreasonable and dangerous, and if we are not careful we may too quickly conclude that such impressions are from the Lord. "Those simple occurrences, which men snatch at and press into the service of their

own wishes, and call them providential openings, may indeed be links of a providential chain, in reference to some other matter: but unless they be found to speak the same language in all their parts, occurrence corresponding with occurrence. they are not to be construed as indications of the divine will in reference to the claimants. Many persons, through these misapprehensions miscarrying, have been led to charge God foolishly for the unsuccessful issue of some business in which their passions, not his providence, prompted them to engage.”—

Clarke. Sometimes the suggestion of a friend or a brother will impress us to do a certain thing that would be far from wise. Sometimes we may see some one else prosper in a certain thing, and their prosperity will impress us to do the same thing, in attempting which we utterly fail and wake up to find that our unwise zeal, and not the Holy Spirit or our better judgment, has led us to be thus engaged. Some people are very easily influenced by others, and in this way are much hindered in ascertaining the mind of the Lord. While in the multitude of counsel there is safety (Prov. 11: 14), and often we may be much benefited by consulting with others,

God wants us to rely upon him for our directions and leadings.

Books and reading matter of all descriptions is also a source of various impressions, both good and evil. How careful then we should be in choosing our reading matter, when the world is deluged with erroneous books, papers, tracts, leaflets, etc., of almost every description. It has been said, "Tell me what a man reads, and I will tell you what he is." Whether this is absolutely true, or not, what we read has a great deal to do with moulding our lives and impressions. Those whose minds are fed on such worthless stuff as novels, love stories, etc., are fed on worse than nothing, and their impressions and consequent lives will be more or less the same as what they read. Early impressions are the most lasting. This being the case we should endeavor to place before the minds of the young pure reading matter only. Many people would do well to make a bonfire of about nine-tenths of the books in their homes. Dear reader, have you in your library, on your table, or about your home trashy books of any kind that are liable to poison the minds of your family or friends? If you have I pray you burn

them at once. Do not delay, for some person may receive an impression therefrom that will do him much harm. Do not give them away to defile some one else. Burn them, whatever they cost, and kindle the fire with any of Satan's leaflets, tracts, or papers you may have on hands.

Fanaticism.—There are many who profess to be divinely led who disgrace the way of right by their ridiculous notions, foreign to the truth. Some of these are conscientious, but ignorant. Others are unwilling to take God's way, consequently wander about in the mystic marsh of deception, fast following the *ignis fatuus* of false hope to the goal of destruction, where ends every false way. The writer is personally acquainted with one of this class, who believes that she is led of the Lord to wear a blue calico dress, and nothing else, winter and summer, and under all circumstances. This person after repeated admonition still clings tenaciously to her idolized notion, utterly refusing all reason, and maintains that God has shown her. We have also heard of a woman who would ask the Lord which she should do first, attend to her chamber work or wash her dishes. And after concluding it God's will to wash her

dishes first, she would then ask which dish to wash first. We are also acquainted with another odd person, who will ask the Lord about going to the post-office and many other such trivial things, which common sense should teach him to do. If on going to the post-office he receives no mail he will then conclude that God did not lead him. Others have been heard to make such expressions as the following: "If you go on an errand or to make a visit and forget your umbrella the Lord did not lead you to go."

We often meet people who are always talking about the leadings of the Lord, yet are ignorant of the first principles of divine guidance. One time you meet them they will tell you that the Lord is leading them to do a certain thing, and the next time you meet them they tell you that the Lord is leading them to do something directly the opposite. Such confusion is not the leadings of the Holy Spirit of God, for "God is not the author of confusion."

Some people have a habit, when in doubt about their leadings, of opening the Bible by chance and taking the first passage their eyes fall upon as a settlement of their dilemma. This practise is dangerous, that is, if it is depended

upon absolutely. We know of no better way to explain in what way this is unsafe than to relate a circumstance we once heard of. Two men had some personal difficulty and one of them had been in the habit of employing this game-of-chance method of settling things. He being anxious to know what to do to be reconciled to his brother concluded to open his Bible and take the first passage his eyes fell upon as the leading of the Lord. Going to his Bible he carelessly let it fall open, and the first text which met his gaze was Psa. 144:1, which reads as follows: "Blessed be the Lord my strength, who teacheth my hands to war, and my fingers to fight." This was sufficient to convince him that his manner of procedure was incorrect, and he commenced to seek the mind of the Lord in a reasonable way, by prayer and reading the Word.

We once heard of a man, who, while driving along a muddy road, was impressed with the thought that if he had as much humility as he should have he would be humble enough to kneel and pray in the mud. And to get rid of the suggestion he stopped his team and dismounting knelt in the slushy road. This was not the voice

of God, but was an impression from the devil. People often get into such bondage that Satan can tell them to do many silly things, and they will obey him. People in this condition often go off in secret and spend hours struggling over some false impression imposed upon them by the devil, when they should spend the time in praising God.

Another streak of fanaticism people sometimes get into, is wresting a passage of Scripture out of its proper connection and building their ideas upon it. We have known people to take the passage, "Owe no man any thing" (Rom. 13: 8), and disconnect it from the debt of love we owe each other, and rigidly apply it to financial matters. By so doing God's people are robbed of their freedom and the cause of Christ is disgraced. People who get into such "ruts" generally try to bind their feverish imaginations upon all God's children, and those who will not submit to them they look upon with suspicion. The word *owe* in the New Testament has a somewhat different meaning from its general use. It is taken from the Greek *opheilo*, which is defined delinquency. To

duty or obligation. Hence, in financial matters as long as a man does not offend his creditor by neglecting his obligation, he is not delinquent. If a man gives his note for a certain sum of money, he is not considered delinquent until the note is due and he has neglected to pay it, and thereby offended his creditor. "Owe no man anything," that is, do not neglect to pay tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. If a thing is due a man, whether it be tribute, custom, honor, or finances, do not neglect to pay that which is due him, at the time it is due. This text does not teach that we should contract no debts, but that we should pay those we do make, and love one another.

Some also fasten upon the text, "Give to him that asketh thee," and interpret it to mean that we must give to all; the unworthy as well as the worthy. They forget that Paul said concerning some who were professors of Christianity, "If any will not work, neither shall he eat."

Hannah Whitall Smith in her work, "The Christian's Secret of a Happy Life," tells of an individual who became so impressed with the text, "All things are yours," that she was in-

duced to believe that God was leading her to take some money which did not belong to her; which she finally did, but of course with bad results.

The Bible must be taken as a whole. No one text should be construed to contradict the general teachings of the Scriptures. By isolating one text from the rest of the Bible we may often be led into error. Such fanatic ideas and opinions as the foregoing could be multiplied, but we deem these enough, as "a hint to the wise is sufficient." And we sincerely hope that these few words may serve as a warning to those who have not as yet learned by experience the subtilty of Satan on these lines.

The Secret of Divine Guidance.—After having spent some time in pointing out the forbidden ways, it now becomes my duty to point out the true way; to reveal the precious secret of divine guidance. Many might point out a few breakers along the way, and yet be unable to provide the voyager on life's sea with a chart and compass which would invariably indicate the right course. Dear reader, are you desirous of being led of the Lord? If you are, the first question for you to settle is, Has God promised to lead

me? To this we unhesitatingly answer, If you are his child he most certainly has. Let us consult the voice of inspiration for an answer to the question. "Wherefore be ye not unwise, but understanding what the will of the Lord is." Eph. 5:17. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Prov. 3:5, 6. Settle it then once for all, and never allow yourself to doubt that God has promised to lead you if you trust him. If you are inclined to have your own way and seek your own pleasure you can never expect God to lead you. The all-important thing is a full surrender to God in all things; to gladly say from the depths of your heart, and concerning your dearest treasures, "Thy will be done." Those who love God and seek his guidance through the Holy Spirit should not only be willing to keep his commandments, but to do those things that are pleasing in his sight. Some people seem willing to do anything if they are positively commanded by the Word of God to do so, but are continually afraid they will sacrifice too much or spend too much time for God. Such people can entertain but little hopes of being divinely led.

God uses different means by which to make his will known to us; but first, and foremost, is the New Testament, his revealed will to man. He also uses the Holy Spirit to lead us in things on which the Bible is silent. And in some things we are to be guided by our God-given, sanctified judgment. Sometimes God may use circumstances to make his will known to us. All circumstances, however, are not providential, and can not be relied upon. God has then provided these four special ways of leading us: (1) His written Word; (2) Inward impressions by the Holy Spirit; (3) Our better judgment; (4) Providential circumstances.

While it is not strictly so, it seems that the Word and Spirit are more especially provided to guide us in spiritual things; while our judgment and circumstances are to guide us in temporal things. However, in determining the will of God in either temporal or spiritual things we should use the combined, four-fold test given above. More strictly speaking, we may say that the Word and the Spirit are a more direct and strictly divine means of guidance; while our judgment and circumstances are more indirect workings of the hand of Providence, coming through natural sources.

The Bible.—If you desire to be divinely guided in a matter, first consider whether the Bible either directly or indirectly solves the question. Be familiar with the Bible to know what it teaches. A great many people read the Bible so little that they do not know when it does settle a question. While the Bible teaches general principles, yet it is more practical than many suppose. If a question arises as to how you should adorn yourself, you can settle it by reading 1 Pet. 3:3. If you are desirous of knowing how you should talk, read Phil. 1:27. If a brother should trespass against you and you would know what course to pursue, read Mat. 18:15-17. If some one is overtaken in a fault and you would know how to deal with him, read Gal. 6:1. We could multiply such practical texts as the foregoing; but our object is not to give a solution of every problem of life, but to furnish the reader with a rule by which every question may be answered according to the will of God; to place in his or her hand a key which will admit to the knowledge of God in all things. Reader, acquaint yourself with the Word of the Lord, and you will find many questions solved therein which you

have hitherto supposed were not treated there. Never draw a conclusion from one text of Scripture which will conflict with any other text. Never do anything contrary to the teaching of the Bible: it is an infallible guide. Any spirit, reasoning, or circumstance, which would impress you to do anything which the Bible forbids, or forbids you to do anything which the Bible commands, is not of God; is "earthly, sensual, and devilish." Yet the Holy Spirit, your judgment, or providential circumstances may lead you to do things which are neither forbidden nor commanded in the Bible.

The Holy Spirit.—In things pertaining to doctrine the Holy Spirit always leads us according to the Scriptures: in things upon which the Bible is silent he leads us according to reason and purity. The first thing to insure the leading of the Spirit is to be saved from all unrighteousness and to be pliable in his control. We sometimes need to know things which the Word of God has not revealed, and which our reason fails to fathom, and which circumstances have not disclosed to our comprehension. For instance, the Bible says, "Go ye into all the world, and preach the gospel to every creature"; but

it does not say where to go first, and as some fields ripen for the harvest sooner than others, it is often necessary to seek the leadings of the Spirit.

“Beloved, believe not every spirit, but try the spirits whether they are of God.” 1 John 4:1. Our first leadings may not be from God, so we are commanded to “try the spirits,” as they are many. Sometimes we must exercise a little patience and importunity in getting the mind of the Spirit. If you can not understand the mind of God immediately, wait before him in prayer till he can impress you. Daniel one time fasted and prayed for three whole weeks, to know the will of God; and at the end of the three weeks God told him that from the first day that he set his heart to understand, and to chasten himself before him, his words were heard. Dan. 10: 3, 12. Some people talk much to God, but never wait for him to talk to them. What we mean by God talking to us, is the illumination of our minds by the Holy Spirit. When you have asked him for knowledge, tarry before him, trust him and importune with him till the Spirit breaks the light to you and stamps on your mind the answer to your question. You should not

ask God to lead you by his Spirit in anything he has revealed in his Word. Those who are unwilling to obey the Bible will never be led by the Spirit. Refusing to obey the Word, and seeking inward impressions contrary to it, is the shortest and surest route to the dark city of strong delusion, in which all believe a lie and are sealed for damnation. 2 Thes. 2:10-12. Beware, traveler on life's way, lest you should go this road! Those who have a deep willingness in their souls to obey God need never fear to seek his leadings, as he will never permit an honest soul to be deceived.


We should learn to know our Shepherd's voice, whether he speaks to us by his Word, through his Spirit, or appeals to our reason by circumstances. Jesus says concerning his sheep, "They know his voice." John 10:4. Oh, how sweet to hear and know the voice of God! Sometimes while in prayer, suddenly your mind is forcibly impressed that God would have you do a certain thing, and you want to be sure that it is the Lord. Do not arise from your knees at once, but consider for a while, cast the impression aside; submit it to God, and say, "Lord, I am willing that you should have

your way; I am willing to do this, or I am willing to leave it undone." If after consideration it is still impressed upon you, and it seems reasonable and is according to the truth, God is leading you. After you are once sure that you have the mind of the Spirit, do not procrastinate, but do at once as God leads. The secret of being led of God is to listen closely and obey quickly. The leadings of the Spirit are like an alarm-clock: if you neglect to obey, the voice will grow fainter, if it does not immediately depart.

Sanctified Judgment.—God has given us all, i. e., all rational people, a sound mind, and he expects us to use it, and yet it is dangerous in many cases to trust our judgment independently of the Holy Spirit. Our minds are finite, and what would seem the best to us many times would be the worst. Hence we greatly need divine guidance. We are short-sighted and can see only the present, while God knoweth all things. But while we are finite and unable to know within ourselves at all times what to do, God has left his promise to help us: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Jas. 1:5.

Dear reader, do you lack wisdom? If so, ask of God, and be abundantly supplied. If we obtain wisdom from God it will guide us according to truth and in harmony with his Spirit. God never leads us to do things which are unreasonable, although sometimes it may occur that the Holy Spirit will lead us to do things which are beyond our reason. In such cases we should obey, and adore the omniscience of God. God's thoughts are above our thoughts, and his ways are above our ways (Isa. 55:8), and it is only reasonable to suppose that we might not at all times comprehend all that he leads us to do. If our thoughts were equal to God's thoughts, then he would not be worthy of our homage. This accounts for our being led to do some things which seem beyond our reason; but we should never do anything which we know to be unreasonable. Those who throw away their better judgment and dive into mysticism, foolishness, etc., will wake up sooner or later to see their sad mistake.

Circumstances.—All circumstances are not providential, consequently all circumstances can not be relied upon. Yet we may often recognize the hand-writing of God in circumstances.




Sometimes when circumstances are the most favorable, they are the least to be trusted. Consequently circumstances alone are not to be followed. That providential circumstances have a part in divine guidance can not be denied; but the trouble comes in distinguishing those that are providential from those that are not.

As neither our judgment, circumstances, nor impressions can be trusted without being tried, we see clearly that to know the mind of the Lord we must seek the combined guidance of the Bible, the Holy Spirit, our enlightened judgment, and providential circumstances. Jesus commands us to follow him, and if we always do so he will open up the way ahead of us, and cause circumstances to favor us as much as he sees best: but if we neglect to follow him we are likely to have trouble with circumstances. Even when we are following him it may be that circumstances will not turn out as we think they should; but Jesus knows best and "all things work together for good to them that love the Lord"; so the thing for us to do is to follow on and own his way to be right.

When the Word of God, the Holy Spirit, sanctified judgment, and circumstances agree,

then we know that God is leading. Circumstances might favor your going into a certain line of business; you might feel impressed to do so, and your judgment might consent at first thought; but if after examination it proves to be a dishonest business, the Bible objects, and all other leadings must at once surrender. The circumstances have not been providential, your impressions have not come from the Holy Spirit, and you have erred in judgment. Again you might feel led to pursue a certain course upon which the voice of Scripture is silent. Your judgment might say, Proceed; and if it was not the best for you God might cause circumstances to hinder.

Possibly the most critical position would be when Scripture is silent, and both judgment and circumstances favor going ahead. God sees danger ahead and the Holy Spirit says, Abandon the idea. At such times we should be very careful and seek diligently to know the will of God; for if Satan could give an impression to go with our misapplied judgment and circumstances, he could accomplish our overthrow. But it is our privilege to know the will of God, and he will not forget us or neglect us, for even



the hairs of our head are numbered. Our impressions are sometimes wrong, we may err in judgment, and all circumstances are not providential; but the Bible is sure. So in that which the Word teaches let us diligently follow it and try the Spirits by it, and we shall become so acquainted with God and the leadings of his Spirit, that in minor matters we can readily determine the will of God and answer the question, "What would Jesus do?"

Conscience.—We do not feel like closing this chapter without saying a few words about conscience. We often hear the question asked, "Is conscience a safe moral guide?" To this we answer, No. Conscience alone, or aside from the Word and Spirit of God, is not a safe guide. Conscience may be polluted by false spirits or seared with the hot iron of tradition. 1 Tim. 4: 2. The heathen woman who throws her infant to the crocodile to appease the wrath of her god does so because a defiled conscience tells her to. Her conscience justifies her in this as much as a Christian woman's conscience justifies her in going to a religious meeting. Conscience is a safe guide only when it is educated by the truth. Conscience, like human wisdom, to be

relied upon must agree with the Word and the Spirit of God. Conscience indeed has a part in our Christian life, and should not be overlooked. Paul said he exercised himself to have a conscience void of offense toward God, and toward men. Acts 24: 16. A clear conscience is worth more than this world; but a guilty conscience robs the soul of peace.

There are some things which God allows us to decide by our conscience, or our better judgment. These are things on which the voice of inspiration is silent. We should also regard the conscience of others; as Paul has said, "If meat make my brother to offend, I will eat no flesh while the world standeth." 1 Cor. 8: 13. This text is often perverted and construed to mean, "If meat offend my brother, I will eat no flesh while the world standeth." Those who are fanatic often use it in this way to drive others to their standard of thinking, by saying that they are offended by certain things. The true meaning here is, "If meat make my brother to offend *Christ*, I will eat no meat," etc.

In things which are strictly matters of conscience we are not required to see alike, consequently we are not to bind our conscientious

views on our brethren. There are a few things, such as fire-insurance, the wearing of cuffs and collars, the wearing of colors in dress, etc., in which each one of us is to use his own pleasure. One man is too conscientious to use a lock and key, supposing that God will take care of his property; while another man believes that God requires him to be a good steward over temporal things committed to his trust, and uses a lock and key to keep out the agents of the devil. Things which are settled by the Word of God are absolute, and upon these we are commanded to be of one mind (1 Cor. 1:10); but to try to bring everybody to see alike in matters of conscience always causes confusion.

To further prove that the conscience is not a safe moral guide we point the reader to the fact, that in America, and some other countries, people are allowed to worship God according to the dictates of their own consciences, and if God were to lead people in this way he would not lead them in hundreds of different ways. The Bible nowhere says, Follow your conscience; but it repeatedly admonishes us to follow the example of Christ as laid down in the New Testament. God has then given us the

New Testament and the Holy Spirit to guide us in life and doctrine, and with these a pure conscience agrees. God indeed uses our conscience when it is pure; but it is pure only when we are obeying the Bible. The heathen may indeed be judged by his conscience because he has nothing better; but God has given us a better standard by which to be guided in spiritual things. Our conscience then is to guide us only in things upon which the Bible is silent and in things in which it agrees with the Word and the Spirit of God.

THE HOLY SPIRIT AS A COMFORTER.

Comforter is the most tender and affectionate title given to the Holy Spirit. When Jesus was nearing the close of his incarnation, he looked with tender pity on his few disciples and began to speak words of cheer and comfort to them. Said he, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33. Even the tender love of a mother for her child could not compare with the tender compassion manifested by Jesus for his disciples, who were soon to be bereaved of their teacher, guide, and spiritual father. After announcing to them that he must soon leave, and exhorting them to love one another, he proceeds in the fourteenth chapter of John to comfort them.

He first tries to comfort their sorrowing hearts by saying, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it

were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. ' John 14:1-4. At this juncture "Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?" John 14:5 This sounds very much like the earnest plea of an innocent child who is about to be left alone: but Jesus comforted him and dismissed his perplexity by saying, "I am the way, the truth, and the life." John 14:6.

But Jesus had yet a more inspiring comfort for them. The words, "Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye can not come" (John 13:33), had made their hearts sorrowful; but Jesus quickly healed the wound by adding, "I will not leave you comfortless: I will come to you." John 14:18.

The word *comfortless* in the above text is from the original word *orphanous*, which literally means orphans. Wilson, Rotherham, and Murdock all agree in translating it this way.

Jesus, like some other Hebrew teachers, called his followers his children; hence when he left them they were orphans: but he promised not to let them remain so.

While Jesus was with them he had been their help and comfort, but now that he was going away he said unto them, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." John 14: 15, 16. The Greek word for comforter is *parakaleo*, which means, to call for, invite to come, send for; to call upon, exhort, admonish, persuade; to animate, encourage, comfort, console.—*Green*. The Paraclete, or Comforter, was not only to comfort, cheer, animate, and encourage the sorrowing disciples, but was to remain here on earth to represent the Son of God and call for, invite, and persuade sinners to come to Christ.

Jesus is once called a paraclete. "If any man sin, we have an advocate"—paraclete. In this text it means an intercessor, helper, succorer, or advocate. Jesus also intimates that he was their comforter when he said to his disciples, "I will send you *another* Comforter." Jesus

had been the comfort and help of his disciples while with them, but now that he was going to leave them he promised them "another Paraclete." The Paraclete was not only to abide with, comfort, and succor the apostles, but his stay was to be age-lasting. Thank God! the blessed Paraclete, the Holy Comforter, has come, and abides with us, that we should not be orphans, left alone in this dark world of sin and sorrow; but should have the comforting, abiding presence of one who loves and cares for us.

Reader, would you have your life filled with the deepest cheer and comfort possible to the human heart? Then seek and obtain the indwelling of the Paraclete. How blessed to know that when we feel a sense of loneliness or a pang of sorrow we may have the ever-present help of the Holy Spirit. Comforter, to the child of God, is the sweetest and most endearing title of the Holy Spirit. To me it is dearer than all earthly titles.

MANIFESTATIONS OF THE HOLY SPIRIT.

The Holy Spirit manifests himself to us in various ways. His first manifestation to us is in drawing us to Christ by convicting us of our wrong-doings. At this time, and quite often in subsequent life, he manifests himself to us through the Bible. He also manifests himself to us in person by inward impressions on our minds. The manifestations of the Holy Spirit are always pure, chaste, and virtuous.

Manifestation of the Spirit in Conversion.—The visible manifestations of the Holy Spirit in conversion may differ according to the temperament of the person converted. Many persons have trouble with doubts because their manifestations were not greater or as great as some one's else: but extraordinary manifestations, such as leaping, shouting, etc., are not always manifestations of divine presence. Some people when the Spirit speaks peace to them feel like shouting praise to God; some feel like

language: some feel the stirring: while others may feel a heavenly calm with out time or no outward manifestation: and yet the experience is the same. The Holy Spirit does not change our human nature in a moment of time, nor does he *conspicuously* change our spiritual nature in conversion, and yet he witnesses to our hearts that we are born from above.

A person who is naturally sympathetic and apt to shed tears may feel like crying when the glad news of pardon is wafted to the soul; while some one else who is more enthusiastic will feel like leaping and shouting for joy. It seems so natural for us to "measure ourselves by one another, and compare ourselves among ourselves," that we often want to act and feel like some one else; but this should be committed to God, and whatever feelings he may see fit to send should be considered the best. We are not saved by feelings, but by faith. Feeling right will make no one right with God; but he who is right will at least feel the presence of God by an assurance of faith.

A person who comes to Christ expecting some peculiar manifestation of divine presence not promised in God's Word, will invariably be dis-

appointed, for he must give up his own will and submit to the will of God. When we come to God for pardon we should say, Lord, if I, like Paul, am prostrated; or if I, like the lame man at the gate Beautiful, am made to leap and shout for joy, or whatever my feelings may be, let me build my faith only on thy unchanging Word.

Manifestation of the Spirit in Sanctification.—As in conversion the feelings of different individuals are differently wrought upon, so it is in sanctification. One person may feel the inward death to self going on for days, while some one else may die to all selfish motives and crucify the “old man” in a few moments. One, when the Holy Spirit comes in, may shout aloud for joy, while another may feel a great calm. To one he may come as “a mighty rushing wind”; to another he may come as “a still small voice.” We can not describe any certain feeling or manifestation of divine presence which is common to all; but a complete consecration, and a surrendered will—a “yes” to God, and an “amen” to all his Word, are conditions which must be met by all; and when these are complied with, and faith goes through to the

throned and gains the victory, all is well, regardless of outward manifestations.

Manifestation of the Holy Spirit in Preaching.—Possibly here, in preaching, we behold more than anywhere else the manifestation of divine presence. One special work of the Holy Spirit is to send forth the truth; in fact, the Word of God may be said to be the manifesto of the Spirit. The apostles and other writers were inspired in writing the Bible, but this is not enough; for it to be effectual the preacher must also be inspired. Not always the man who makes the most noise, however, is the most inspired. Outward manifestations are not always indicative of divine power, yet the Spirit often causes a man or woman in the pulpit to shout for joy or weep with burden for the lost.

One man under the influence of the Holy Spirit in preaching may be inspired to unravel the deep mysteries of prophecy, another may be inspired to teach the plain truths of the New Testament, while yet another may be anointed to exhort sinners to flee the wrath to come; and yet it is the same Spirit that inspires them all. The Holy Spirit chooses the man or woman he can use to fill the requirements of the present,



and inspires to accomplish that which he pleases. Whatever the outward manifestation of the Holy Spirit be, we should judge no man by it; for if God is pleased, all is well; but, of course, the Holy Spirit never manifests himself in unseemly ways.

We are taught in the Bible to 'study to show ourselves approved unto God, workmen that need not to be ashamed;' yet, if we study the Scriptures from an intellectual side only, even the truth will not accomplish as much as it would were we devoted heart and soul to our work. The melting power of the Holy Spirit is needed to soften the hearts of those who hear the truth, and his illuminative influence is needed to enlighten the natural mind.

Noise is not power, but the Spirit-filled soul often shouts aloud for joy. Lord, save us from dead formality and empty noise, and give the genuine manifestations of the Holy Spirit fire.

"Blessed Spirit, for the asking,
 Thou didst come into my heart;
 Oh, I ever would adore thee,
 Never, never from thee part;
 Blessed Spirit, how I love thee!
 Dwell thou ever in my heart.

“Thou dost tell me, blessed Spirit,
 That my soul is born of God;
 Thou dost witness to the cleansing
 Wrought within by Jesus’ blood,
 I am happy, ever happy,
 Since my heart is thine abode.

“Oh, this wondrous, blest anointing
 Which within me doth abide,
 Witnessing to Jesus’ merit—
 In thy guidance I confide;
 Thou wilt lead me, thou wilt bring me,
 Bring me to my Savior’s side.

“Now I taste of heaven’s sweetness,
 For my Savior in me lives;
 Oh, the richness and completeness
 Of this rest the Spirit gives!
 Ever lead me, heav’nward lead me,
 Conqu’ring pow’r to me give.”

BENEFITS OF THE HOLY SPIRIT.

While the Holy Spirit is omnipresent and fills all space, we may each enjoy all his fulness: and while his universal work is so great, his personal and practical benefits to each individual in whom he dwells are many. He is the third person in the Trinity, and a part of the universal God; he leads and guides each and every Christian, and dwells in the heart of every sanctified man and woman.

In former chapters we have considered the Holy Spirit mostly in a general way, but we will now turn our attention, for a short time, to some of his practical and personal benefits. Among the many other things the Holy Spirit blesses us with is

Power.—"Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Luke 10:19. "Power over all the power of the enemy." How much more

could we need or ask? When Jesus ascended on high and left his disciples to contend with the powers of darkness and sin he did not leave them comfortless and powerless; "but," says he, "ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. How often in daily life do we need the power of the Holy Spirit to sustain us and strengthen us in being a witness for Jesus. Dear reader, do you feel the need of more power with God? If so, you can obtain it only by the help of the Holy Spirit. He it is who strengthens us in the hour of temptation and trial. "He giveth power to the faint; and to them that have no might he increaseth strength." Isa. 40:29. Through his gracious assistance the weak can say, "I am strong"; and the weary traveler can mount up with wings as an eagle.

Boldness.—"The wicked flee when no man pursueth: but the righteous are bold as a lion." Prov. 28:1. The righteous are bold because they have nothing to make them afraid, and nothing of which to be ashamed. To do right

is commendable, and to follow Jesus is honorable; but sometimes Satan would try to intimidate us and keep us from doing our duty. It means much to be bold enough to acknowledge Jesus under all circumstances. It is easy enough to own him when circumstances are favorable; but it takes boldness to do so when we know it will bring censure. Many who profess to know Jesus would be ashamed to mention his goodness to the unsaved, except in a religious meeting, and some would blush to do so even then.

“Ashamed of Jesus! sooner far,
Let evening blush to own a star;
He shed the beams of light divine,
O’er this once darkened soul of mine.

“Ashamed of Jesus! just as soon,
Let midnight be ashamed of noon;
’Twas midnight with my soul till he—
Bright morning star, bid darkness flee.”

I know no better example of the boldness imparted at the reception of the Holy Spirit than that manifest in the case of Peter. Before the day of Pentecost, when he had not as yet re-

ceived the Holy Spirit, Jesus told him that he would soon deny him; but Peter, thinking himself able to stand, asserted that he was willing to follow Jesus even to death. But after a while the test came, and when a little maid asked him if he were Jesus' disciple, he denied his Lord. This he did because he lacked the fearless fortitude with which he was afterward endued. The next time we see Peter in public is at the notable scene of Pentecost. Here before devout men out of every nation under heaven, Peter proclaims Jesus to be the Son of God, and further than this, he accuses them of slaying him by cruel and wicked hands. Mark the difference in the once timid and fearful Peter. Why is he now so bold and fearless? He has now received the indwelling of the Holy Spirit, which has banished his timidity and made him "bold as a lion"; he has now come in possession of perfect love, which "casteth out fear."


Mother Sarah Smith, who lives at Trombley, Ohio, in testimony of what God had done for her in giving her the Holy Spirit once said, "When God sanctified me he took all the shrink and all the fear of death and hell, men and devils, out of me. I received the boldness of a lion and the meekness of a lamb."

Wisdom.—When we are in possession of power and boldness, to use them we need much wisdom. Many people have boldness, of a certain character, and yet lack wisdom; but when we become in possession of the Holy Spirit we have power from God, holy boldness, and divine wisdom equally balanced. When the Holy Spirit comes in with power we receive the baptism of fire, which illuminates our entire spiritual being and sheds abroad the blessed light of purity. “Howbeit when he, the Spirit of truth, is come, he will guide you into all truth.” John 16:13. The Holy Spirit illuminates our minds and leads us to understand and know the truth, and in combating the spirits of the devil, he gives us wisdom and prudence, shows us when and how to deal the death-blow to all ungodliness and come off more than conquerors through Christ.

He also shows us how to escape the wiles of the wicked one, leading us to the strong fortress of the name of Jesus and stationing us behind the walls of salvation. He assists us in using the sword, which is the Word of God, in such a way as to ward off every foe. Paul calls the Word of God “the sword of the Spirit,” Eph. 6:17.

This world by wisdom can not find out or understand God. If this had been possible surely the wisdom of the Greeks would have found him long before the Holy Spirit revealed him. Thank God! the least child of God in possession of the Holy Spirit can put to shame the wisdom of Plato, Demosthenes, or Cicero, in spiritual things. As it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:9, 10.

Oh, the wisdom and knowledge of God which we behold when the Holy Spirit floods our hearts and minds with his eternal fire! The wise men of this world may boast of their knowledge; and sages may climb to the heights of honor, and carve there what men call an immortal name: but "as for me and my house, we will serve the Lord" and delight ourselves in the wisdom of God. Many suppose that we never know much of God in this world: but God reveals to us through his Spirit that which has never entered the heart of man; that which his



eyes have never beheld, nor his ears heard. Praise God for the wisdom revealed through the Holy Spirit! Oh, how sweet it is to bask in the sunlight of the glory of God and drink from the fountain of wisdom things unheard of by natural ears!

The wisdom imparted by the Holy Spirit is not an outward manifestation of human knowledge, but an inward illumination, revealing the deep things of God. Paul says, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:4. The Holy Spirit does not send us to some theological school to learn this wisdom, but leads us to God and his Son Jesus Christ, "in whom are hid all the treasures of wisdom and knowledge." Col. 2:3.

FRUITS OF THE SPIRIT.

“For the fruit of the Spirit is in all goodness and righteousness and truth.” Eph. 5:9. The fruits of the Spirit we are unable to bear without the tree upon which they grow; viz., the Holy Spirit. A man to grow apples must have an apple-tree; and a man to grow peaches must of necessity have a peach-tree. So with spiritual fruits: to grow them we must have the tree on which they grow. For a man to try to produce the fruit of the Spirit without the aid of the Spirit would be like trying to gather grapes from a bramble-bush, or figs from thistles. We are in our natural state corrupt; and “a corrupt tree can not bring forth good fruit” (Mat. 7:18), hence in our natural state we can not bring forth the fruit of the Spirit, which “is in all goodness and righteousness and truth.”

Being destitute of any means whereby we might come into possession of the Spirit, God uses the grafting process, by which we are grafted into the true and fruitful vine, Jesus

Christ. "I am the true vine." John 15: 1. There is a peculiarity about this grafting, in which it differs from natural grafting. Paul says concerning it: "For if thou wert cut out of the olive-tree which is wild [sinful] by nature, and wert grafted contrary to nature into a good olive-tree: how much more shall these, which be the natural branches, be grafted into their own olive-tree?" Rom. 11: 24.

"Contrary to nature." To understand this we must first understand the natural law which governs grafting. In natural grafting the fruit is always according to the nature of the scion, and not according to the root or stock. In spiritual grafting we are grafted into Christ, and, "contrary to nature," we bear the fruit of the Spirit, or the fruit of the true vine, Jesus Christ. Christ says, "I am holy" (1 Pet. 1: 16); and Paul says, "If the root [Christ] be holy, so are the branches [his people]." Again Christ says, "I am the root." Rev. 22: 16.

Here is formed a syllogism which proves conclusively, beyond the shadow of a doubt, that we may become holy, and be enabled to bear the fruit of the Spirit. "If the root be holy, so are the branches." Rom. 11: 16. Christ the root is

holy (Rev. 22: 16; 1 Pet. 1: 16), and men in him are the branches (John 15: 6); consequently men who are in Christ are holy.

A holy tree brings forth good fruit. Luke 6: 45. Men in Christ are holy; consequently men in Christ bear good fruit. This may seem to some to contradict the text which says, "There is none good but one, that is God." Mark 10: 18. But we must remember that the Word also says that Joseph was a good man. Luke 23: 50. It is also said of Barnabas, that he was a good man and full of the Holy Spirit. God only is good in an independent sense; all men that are good, are good because God has made them so. Without God "there is none good, no not one."

While we can not bear fruit without the help of the Spirit, every child of God must bear fruit in a justified state. In a justified state, of course, we have not the fulness of the Spirit, and yet we are led by the Spirit, and by him enabled to bring forth fruit unto God. The fruits of the Spirit are named in the fifth chapter of Galatians as follows: Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Here we have a magnificent cluster of precious fruits. Every

justified person must bear all these fruits, and yet justification is not the more fruitful.

Love.—When we are forgiven “we love God because he first loved us.” 1 John 4:19. We love our brethren also; for “we know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.” 1 John 3:14. “He that loveth not knoweth not God; for God is love.” John 4:8.

Joy.—Joy is a very strengthening fruit. “For the joy of the Lord is your strength.” Neh. 8:10. As well as having joy in times of prosperity we often find, as a poet has said, “A joy in sorrow.” Like the apostle we should rejoice with joy unspeakable when we are permitted to suffer for Jesus’ sake. Of course without the Spirit we would be unable to rejoice in trials; but with his gracious presence we are enabled to count all things joy for Jesus’ sake. James says, “My brethren, count it all joy when ye fall into divers temptations.” Jas. 1:2.

“Count it all joy.” This brings to our minds the idea of counting. Below will be found two examples which will illustrate the example of joy.

	1,000		Afflictions.
	5,000		Persecution.
No. 1.	8,572	No. 2.	Financial trials.
	<u>3,050</u>		<u>Evil reports.</u>
	17,622		JOY.

In example No. 1 we have several numbers added, which gives us the sum of 17,622. Naturally the larger the numbers the larger the sum. In example No. 2 we have the example of 'counting divers temptations all joy.' As in example No. 1, the larger the numbers the larger the sum; so in example No. 2, the more the trials and the temptations the greater the joy and the richer the blessing; for "blessed is the man that endureth temptation." Jas. 1:12. However, the blessing and the joy are not merely to the man that has temptation, but to "the man that endureth."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby." Heb. 12:11. After the chastening we are allowed to eat the fruit, and in this the joy is found. As David says, "Weeping may endure

for a night: but joy cometh in the morning." So we should hope on till the morning dawns with its light of joy, and not faint. Bear the divers temptations, and count them joy. Suffer the chastisement, and eat the fruit of righteousness. Weep through the night, and see the morning of joy. As the brightest morning may follow the darkest night, so the sweetest joy may follow the hardest trial.

Peace.—"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5: 1. Peace is a fruit unknown to the children of this world. "There is no peace, saith my God, to the wicked." Isa. 57: 21. When Jesus was about to depart from this world and be with the Father he spoke to his disciples of this fruit of the Spirit and said, "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world." John 16: 33.

Long-suffering.—How spontaneously does this precious fruit grow out of a life sweetened and controlled by the Holy Spirit. Long-suffering in trials, long-suffering in sickness—long-suffering in all things. When we see the long-suffering of God, how he waited in the days of

Noah, and how he suffers long with this present sinful generation, it should exhort us to treat one another "with all lowliness and meekness, with long-suffering, forbearing one another in love." Eph. 4:2. "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness." Col. 1:11. It means one thing to have long-suffering, and it means quite another thing to have "long-suffering with joyfulness"; to suffer long and with joy in the deepest and sorest trial. But even in this the deep-rooted tree of life will spring forth abundantly.

Gentleness.—"Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great." 2 Sam. 22:36. What a priceless jewel is gentleness! and what is more pleasant than to be gentle to all we meet? Yea, the Holy Spirit will enable us to be gentle to all men, even to those who despitefully use us and persecute us.

Goodness.—As we have before said, all our goodness must come from God, for without him all our goodness is as filthy rags. But God is good, and Paul says that he is above us all and through us all and in us all; consequently we

((God's people) are all good. Paul in writing to the Romans said, "And I myself also am persuaded of you, my brethren, that ye also are full of goodness." Rom. 15:14. Let us then be filled with goodness, that 'others seeing our good work' which God works in us 'may glorify our Father which is in heaven.'

Faith.—Faith is the Christian's motor power, and is abundantly produced by the Holy Spirit. In one sense we must have faith to receive the Holy Spirit, and even to receive justification; but faith is much expanded by the Holy Spirit. Faith like all other fruits of the Spirit is a practical fruit; for "the just shall live by faith." If all that might be said of faith were written volumes would not contain it.

Meekness.—"Meekness signifies a temper of mind that is not easily provoked and suffers injuries without desire of revenge, and quietly submits to the will of God." The servant of God must "show all meekness unto all men," and "in meekness instruct them that oppose themselves."

Temperance.—Temperance as here used does not only mean to abstain from intoxicants, but means to be temperate in all things; to let tem-

perance pervade our entire life. The very nature of the Holy Spirit is temperate, and this blessed fruit is brought forth by those who are led by him. Paul was not only a temperate man, but he also taught it to, and required it of, those over whom the Holy Spirit had made him overseer. "And," says he, "every man that striveth for mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible." 1 Cor. 9:25. Paul here refers to those who strove for masteries in the Olympic games of the Greeks.

"Temperate in all things." These men spent the best efforts of their lives training for the contests in which they were to engage; such as boxing, wrestling, racing, etc. They were also very temperate in their eating; eating only such foods as would give them the needed strength.

"A corruptible crown." When they had put forth such extraordinary efforts, and deprived themselves of so many things, if they were able to gain the victory over their opponents, all the reward they received was a crown of leaves, made from the wild olive, which began to wither as soon as they were plucked. But the crown we strive for is an incorruptible one. The follow-

ing stanza from one of the poets will give the reader a faint idea of what they endured:

“A youth who hopes the Olympic prize to gain,
All arts must try, and every toil sustain;
Th’ extremes of heat and cold must often prove,
And shun the weakening joys of wine and love.”

—*Francis.*

Paul’s argument is this: If they would suffer want and deny themselves of almost every pleasure to gain a fading crown of wild olive-leaves, how much more should we live a temperate life to gain ‘a crown of glory that fadeth not away.’

The More Fruitful State.—After we have been grafted into the true vine—Jesus Christ—and have borne fruit, we have this promise from the Lord: “Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.” John 15: 2. After this cleansing we are not to bring forth a new kind of fruit, but “more fruit.” When we are first grafted in we bear the fruit of love: after we are purged we bear the fruit of perfect love. 1 John 4: 18. In the former state we have joy, but in the “purged”

state we have fulness of joy (1 John 1:4); and so on through the whole catalogue of the fruits of the Spirit. So then in the more fruitful, purged, or sanctified state, we not only "bring forth more fruit," but our love is perfected, our joy is made full, etc.

INSPIRATION OF THE HOLY SPIRIT.

Through the inspiration of the Holy Spirit we have received many good things; but the greatest of all things is the New Testament. Holy men of old spoke as they were moved upon by the Holy Spirit. "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. "For at *no time* was it by the pleasure of man, that the prophecy came; but holy men of God spake, as they were moved by the Holy Spirit."—*Syriac*. "All scripture that was written by the Spirit, is profitable for instruction, and for confutation, and for correction, and for erudition in righteousness." 2 Tim. 3: 16.—*Syriac*.

Not only did holy men of old time speak by the inspiration of the Spirit; but the writers of the New Testament were inspired by the Spirit in a special manner, as they had received

the Spirit as an indwelling guide and comforter. The Bible is inspired; and it was written by inspired men, who spoke and wrote as the Spirit gave them utterance. Any man who speaks under the influence of the Holy Spirit, whether preaching, prophesying, or writing, may be said to be inspired.

Inspiration Does Not Make Us Infallible.—These terms are so often confounded that we deem it necessary to give a short explanation of them here. There may be inspiration without infallibility, and there may be infallibility without inspiration. God is infallible, but not inspired; Christ was both infallible and inspired; the apostles and prophets were inspired, but not infallible. Inspiration primarily means to breathe in, which is the opposite of expiration. In theology it is defined as, a supernatural or divine influence.

Inspiration in Preaching.—We sometimes say that God is anointing us to deliver a discourse or write an article. This virtually means God is inspiring us. He breathes into our souls the divine word and we feel the glowing fire burning in our hearts, and can not rest till we have delivered the God-breathed message.

Every minister of God has felt this divine influence and knows what it means to speak under the inspiration of the Holy Spirit. There is also a vast difference in listening to a sermon from a man inspired and anointed by the Holy Spirit, and listening to a dry man-made sermon preached by human effort.

Inspiration in Prayer.—"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which can not be uttered." Rom. 8: 26. Paul says in another place, "I will pray with the Spirit." As in preaching, so in prayer: there is a difference in that performed under the influence of the Spirit and that done in our own strength. We are not to use "vain repetitions as the heathen do"; but we should pour out our hearts to God in simple supplication as directed by the Spirit, and not frame our words to be heard of men.

Inspiration in Singing.—"What is it then? I will pray with the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." 1 Cor. 14: 15.

Sacred music is so often disgraced and rendered almost worthless by cold, heartless choirs and singers. To sing in the Spirit we must know and understand. Many fashionable churches are served by choirs almost entirely made up of unbelievers, and often sneering skeptics and scoffing infidels are found there. What is more heavenly or illustrative of inspiration than to hear a song of praise to God rendered by one who feels that every chord originates in his or her heart? The only way to sing correctly is to allow the heart to speak through the mouth; then how can those who have never known the glad song of truth be expected to effectually sing the praises of God? Singing, like preaching, if it comes from the heart it goes to the heart, and accomplishes the design of God. Inspiration in singing, praying, and preaching has been characteristic of the church of God in all ages. Singing in the Spirit has characterized God's last reformation and brought many souls home to Christ.

SIN AGAINST THE HOLY SPIRIT.

All sin is against or contrary to the Holy Spirit; but this term is generally used to designate the blasphemy against the Holy Spirit, or the sin which is unpardonable. Many honest souls have been harassed for years with the thought that they had committed the unpardonable sin, when there was no truth in it; and had they known it, the very fact that they were convicted was a positive proof that they were not guilty of what they were accused. Satan often employs this means of discouraging souls and hindering them from finding peace, and getting a settled experience. While there are very few who commit the unpardonable sin, it is possible, and some do commit it. We will first notice the

Unpardonable Sin Under the Old Testament.—"He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. "Died without mercy," that is, they were not pardoned. There were several

sins under the Old Testament which were unpardonable; and when it could be proven by two or three witnesses, the guilty party "died without mercy"; was stoned to death, or cut off from among the people. For this reason Paul calls the law of Moses a "ministration of death" (2 Cor. 3: 7), or "the law of sin and death." Rom. 8: 2. This meant that when a man sinned, and it could be proven, the inevitable end was death, which was known as "the curse of the law." All the sins mentioned in the ten commandments, or decalogue, and many others in the law of Moses, were considered unpardonable, and punishable by death. Hence under the law of Moses the unpardonable sin was frequently committed. This sin is known in the Old Testament by several different names; such as, "Sinning with a high hand," "Presumptuous sin," "Sinning wilfully," etc., etc.

Unpardonable Sin in the New Testament.—The first place in the New Testament we have mention made of an unpardonable sin is in Matthew the twelfth chapter, where Jesus was speaking to the scoffing Pharisees. We have a record of the same in Mark and Luke also. "Wherefore I say unto you, All manner of sin

and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Mat. 12: 31, 32.

Here, and here only, is the blasphemy of the Holy Spirit mentioned—that is, here and in the parallel passages in Mark and Luke. In this passage, as in all Scripture, the context goes far to help us in understanding the meaning of the writer. Jesus had been casting out devils, and the Pharisees accused him of casting them out by Beelzebub, the prince of devils. When Jesus had heard their accusation or read their thoughts, he spoke to them the foregoing words, and warned them about blaspheming the Holy Spirit.

The question might naturally arise here as to what called forth this declaration from Jesus. Mark in recording the same thing clearly answers the question. "Because they said, He hath an unclean spirit." Mark 3: 30. These wicked Pharisees spoke not only against Jesus,

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but more expressly against the power by which he cast out devils; and Jesus said that he cast out devils by the Spirit of God (Mat. 12:28), hence they spoke blasphemously about the Holy Spirit. Jesus hearing this, or rather knowing their thoughts, told them of their awful doom.

This, and this only, is the blasphemy against the Holy Spirit; that is, speaking blasphemously of his work, mission, operations, or person. Yet the roads that lead to the unpardonable state are many, or at least they are more than this one. Men may apostatize so far that their case is hopeless, and their doom is sealed. They may go beyond the reach of mercy and reach an irretrievable state. They may fall so far away that it would be impossible to renew them to repentance. They may reject the truth and take pleasure in unrighteousness till God will send them a strong delusion and their case is hopeless. All these are sure roads to the unpardonable state.

We will next notice those to whom God has sent a strong delusion "because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie:

that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2:10-12. Those who will not receive a love for the truth when they have heard it, but go on in unrighteousness till the Holy Spirit is grieved forever away, can never be forgiven. This may be done by blaspheming the Holy Spirit, or by repeatedly turning him away and refusing to admit when he knocks at the door of the heart. Those who sternly refuse to get saved when they know the truth, stand in awful danger.

We read in the Bible of a certain class of people who refused to know God; "and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Rom. 1:28. They were disobedient and even disliked to retain God in their knowledge; "wherefore God also gave them up to uncleanness through the lusts of their own hearts." Rom. 1:24. When a man refuses to retain God in his knowledge—refuses and rejects the Holy Spirit and receives not a love for the truth, God "gives him up"—"gives him over to a reprobate mind," and sends him a "strong delusion".

that he may believe a lie and be damned. From this most deplorable state there is no escape. Past offered mercies are gone forever and lost in the chaos of past eternity. Present mercy is not offered, and nothing but hell and damnation can be expected in eternity. This is certainly of all states the most wretched.

“For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.” Heb. 6: 4-6. “If they shall fall away.” The significance of the whole text is founded on this clause. To “fall away” does not mean, as some suppose, merely to fall from the grace of God, or backslide. To “fall away” as Paul uses it here means to totally apostatize and fall beyond the reach of mercy; to reject the gospel system and put its Author to an open shame, by denying him to be the Son of God.

Three things especially should be taken into consideration in trying to understand the Bible,

or any other writing. They are: (1) Who is writing, (2) who is written to, and (3) under what circumstances is the passage written. If we consider that in the foregoing text Paul was writing to the Jews, and that at that time many of them had "fallen away" from the gospel and had denied that Jesus was the Christ, we can better grasp the import of his language.

That Paul is here aiming at total apostasy is further proved by the words, "They crucify to themselves the Son of God afresh, and put him to an open shame." That is, they say by their actions and doctrine that his crucifixion was just, and had they been there they would have helped to condemn him. They publicly declare, after having known by a positive experience that he was the Christ, that he was a malefactor and died as a man, guilty of crime; thus making of him a public example and "putting him to an open shame."

The simple act of backsliding is not an unpardonable sin; but for the scoffing apostate and the hardened reprobate, who rejects the gospel system and Jesus Christ, its author, there is no place of repentance. And he who utterly "falls away," away from the gospel plan, and

the reach of the Holy Spirit, can never hope for life. "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned." Heb. 6: 7, 8. Those upon whom the showers of grace descend and they bring forth fruit, receive blessing from God: but those who have become so worthless and have fallen so far away that they bear only thorns and briers, are "nigh unto cursing."

Not the strong analogy here between a worthless piece of earth, or field, and the apostate soul. That is, when a field, after much cultivation, brings forth nothing but thorns and briers, it is given up as worthless and unimprovable. So a soul, when it has been often watered with the dew of life and carefully cultivated, if in spite of all it becomes utterly worthless, it is then considered unpardonable. It is then near unto cursing, and to its final end, which is burning.

There is yet another phase of the unpardonable sin which we wish to notice, known in the

Bible as "The sin unto death." "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death." 1 John 5: 16, 17. All sin in one sense is unto death; but the death here referred to is doubtless the second death, or the "lake of fire." Rev. 20: 14. Paul gives us to understand that all who are in sin are dead (Eph. 2: 1; 1 Tim. 5: 6); but the death here mentioned by John is one from which there is no escape. Those who sin, and yet do not fall beyond the possibility of life, may receive life through prayer and faith; but the "sin unto death," for the forgiveness of which we are not to pray, is sin which places the one who sins beyond the reach of life. John does not here specify any certain act of disobedience, but possibly refers to any act which would place the soul beyond the reach of redemption.

There are two unseen lines which cross the life-path of every man and woman. One of these is the line of death, the other is the line which divides between God's mercy and his

wrath. If the soul is stained with sin when the death-line is crossed, eternal destruction is the inevitable end. Those who linger in sin and reject the Holy Spirit may cross the line of mercy before the line of death is reached. In either case the state is equally hopeless. What we mean by crossing the line of mercy is to pass beyond the reach of mercy, or where the Holy Spirit ceases to call. That this is possible is undeniable, for God has said, "My Spirit shall not always strive with man." Gen. 6:3. Any act, whether that of a neglecter or that of a rejecter, which places the soul beyond the reach of the Holy Spirit is the unpardonable sin; whether it be blaspheming the Holy Spirit and driving him away in an instant, or whether it be rejecting and neglecting him till the heart has grown too hard to feel his divine touch.

There is yet another text which doubtless will bear the same construction as Heb. 6:7, 8, or at least it was written to the same people by the same writer and for the same purpose. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Heb. 10:26. That Paul here referred to unpardonable sin seems plausible,

from the fact that he directly connects it with the unpardonable sin of Moses' law by saying, "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. However, this sin includes more than a wilful sin of ordinary magnitude, as is clearly shown by the twenty-ninth verse of this chapter. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:29.

This sin, like "falling away," included rejecting the gospel plan, doing despite unto the Spirit of grace and counting the blood of Christ unholy. As we have before stated, Paul was here referring to the Jews, many of whom had at this time rejected Christ as being only a man. The Syriac translation of this text makes this clear. "How much more, think ye, will he receive capital punishment, who hath trodden upon the Son of God, and hath accounted the blood of his covenant, by which he is sanctified, as the blood of all men, and hath treated the Spirit of grace contumely?" This makes it clear, that the

sin for which no sacrifice remains includes rejecting Christ and saying that his blood is unholy, or is as the blood of any other man, together with doing despite unto the Spirit of grace.

“There remaineth no more sacrifice for sins.” God had at this time, and long before, ceased to accept the Jewish sacrifices; and those sacrifices offered to idols, God never accepted; so, of course, the man who rejected the sacrificial offering of the blood of Christ, was lost forever, for there remained no sacrifice for his sins, without which he could not be saved; for “without the shedding of blood there is no remission.” Heb. 9:22. “There is no longer a sacrifice which may be offered for sins.”—*Syriac*. “No longer, for sins, is there left over a sacrifice.”—*Rotherham*. Christ being the only one who could atone for sin (Rev. 5:4,5) there is no longer “left over” a sacrifice, even in heaven, for the soul of man. Hence, God having rejected the Jewish sacrifices, and there being “left over” in the celestial realms above no sacrifice for sin, he who turns from Christ and his vicarious sacrifice has nothing left for him “but a certain fearful looking for of judgment

and fiery indignation, which shall devour the adversaries." Heb. 10:27.

The unpardonable sin, or sin unto death, includes anything by which the Holy Spirit is driven from the soul to return no more. Those acts which we have mentioned in the New Testament which are roads to the unpardonable state, or "blasphemy against the Holy Spirit," are: refusing to retain God in their knowledge, and persisting in unrighteousness (Rom. 1:21-32); receiving not a love for the truth, but taking pleasure in unrighteousness (2 Thes. 2:10-12); 'counting the blood of Christ as the blood of any other man, and rejecting the gospel plan,' also termed "falling away." Jesus gives us to understand that no sin is unpardonable except the blasphemy against the Holy Spirit: but all these other things we have mentioned are equal to the blasphemy of the Holy Spirit in that they insult and drive the Spirit away. Hence, all sin that is unto death is in effect equal to the blasphemy against the Holy Spirit. Consequently all these sins we have mentioned have "never forgiveness"; and those who commit them are in danger of eternal damnation.

The Unpardonable State.—Were this state more perfectly understood there would be less chance for Satan to accuse the innocent. Some suppose that the unpardonable sin is self-murder, or suicide, in which case the state would be temporal as well as eternal death. But suicide is not unpardonable sin except in the sense that a man who takes his own life, like all other sinners, has no chance of repentance after death, hence no forgiveness.

The state is one of hardness of heart and reprobacy of mind, in which the soul sleeps a perpetual sleep, only to be awakened by the crashing thunders of eternal judgment. When a soul has committed the unpardonable sin, and the Spirit has forever taken its flight, no feeling of conviction ever visits the desolate heart. While there may be, from an intellectual standpoint, some thoughts of eternity, attended with awful anguish of soul at the thought of death, yet there is no true conviction for sin, or godly sorrow. I have often seen souls weighed down with conviction, and sorely tried by the devil, who was imposing on them the thought that they had committed the sin "against the Holy Ghost." Had they known it, their conviction was abundant proof of the devil's lie.

However it is reached, whether by blaspheming the Holy Spirit outright, by rejecting the truth till delusion is sent, or by falling away, the state is the same. The sad state of a soul that has committed the sin unto death, is unpardonable, irretrievably lost, and condemned forever.

Who May Commit Unpardonable Sin?—Some have thought that only those who were saved and sanctified could commit unpardonable sin. This position is false for several reasons: (1) The Pharisees who blasphemed the Holy Spirit were not sanctified, nor yet justified. Mat. 12: 31, 32. (2) Any man may take pleasure in unrighteousness till God will “give him over.” Rom. 1: 24, 28. (3) Any man may reject the way of truth till he has become deluded. 2 Thes. 2: 10-12. While it is possible for the unsaved to commit unpardonable sin, it is also possible for those who have attained to the grace of God to “fall away,” as we have before explained. While in the last case it is far less probable, it is nevertheless possible. So then unpardonable sin may be committed by either saved or unsaved.

Why Some Sins Are Unpardonable.—When we say that there are other forms of unpardon-

able sin besides the direct blasphemy against the Holy Spirit it might seem to contradict the saying of Jesus: "All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men." Mat. 12: 31. All unpardonable sin is of the same nature; viz., that which drives the Holy Spirit forever away; but there is more than one way of doing this. Again, in all other cases of unpardonable sin mentioned in the New Testament it is not a single act, but persisting in sin. Thus, a man who takes pleasure in unrighteousness may be forgiven, if he does not go too far; but if he goes too far, God "gives him over." Rom. 1: 28. Again, a man who has no love for the truth may come and be saved, if he does not obstinately turn away too often; but if he persists too long, God will send him "a strong delusion," and he is then unpardonable.

So there are other sins besides the direct blasphemy against the Holy Spirit which become of the same kind when persisted in. That is, they become unpardonable. Then all sin that is unpardonable is the same "manner" of sin as the blasphemy against the Holy Spirit. That is, it all drives the Holy Spirit away to

return no more, and this is the express reason why they are all unpardonable. The reason the blasphemy against the Holy Spirit is unpardonable is that when he is blasphemed he departs and returns no more. And for the same reason any act which would have the same effect is unpardonable, for not one can be saved independently of the Holy Spirit. John 3:3, 5. . In this dispensation of grace the Holy Spirit offers the last chance of mercy to the fallen race of Adam. Consequently, he who rejects the Holy Spirit until it has turned away for the last time, rejects his last hope of mercy and seals his doom for darkness eternal. God has laid all the plans he will ever lay to save man, and Jesus has died once and for all, and will die no more, and he who is deserted by the Spirit can not find God. God in this dispensation deals with men through the Holy Spirit only, hence we can easily explain why he who sins against the Holy Spirit till he departs "hath never forgiveness."

GIFTS OF THE SPIRIT.

“Now concerning spiritual gifts, brethren, I would not have you ignorant.” 1 Cor. 12:1.

“Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit

The Word of Wisdom.—1 Cor. 12:4-8. The gift of wisdom, which comes by the Holy Spirit, is not a literary education, but an understanding of the deep mysteries of God, and his redemptive plan. “Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.” 1 Cor. 2:6, 7. “We speak wisdom among them that are perfect.” This

seems to bear out the idea that the gift of wisdom was especially intended to edify and encourage those who are of full age in the gospel. This seems very reasonable, from the fact that those who are in sin can not grasp the deep mysteries of God; and those who are "babes in Christ" desire "the sincere milk of the word, that they may grow thereby." But to those who are perfect nothing is more inspiring and elevating than to hear some one with the gift of wisdom expound the deep mysteries of the kingdom of God.

The Word of Knowledge.—There seems to have been a slight difference in "the word of wisdom" and "the word of knowledge." The word of wisdom seems to have more direct reference to the mysteries of God and redemption; the plans, workings, and divinity of Christ; while the word of knowledge seems more especially applied to an understanding of the simple teachings of the gospel. The word of knowledge possibly included the understanding of the types and shadows of the Old Testament as well as a general knowledge of the doctrine of salvation.

Faith.—Faith is a gift of God as well as an act of the creature; so when we need faith the Spirit strengthens and vivifies our faith. While we are told to “have faith in God” (Mark 11:22), God measures to us the measure of faith (Rom. 12:3); so then God gives us faith, and commands us to exercise the same. It seems very plausible, that saving faith is here (1 Cor. 12:9) referred to, from the fact that healing and miracles are mentioned directly afterward. However, it may have reference to faith for extraordinary occasions, or have a more general application, as is expressed by the poet.

“The gift of faith no limit knows,
 Save God’s unbounded Word;
 It triumphs o’er its giant foes,
 And glorifies the blessed Lord.”

Gifts of Healing.—By the Holy Spirit we have the gifts of healing. Often when we are called upon to pray for the sick the natural surroundings are very discouraging, and if we were left without the Spirit to inspire our faith and magnify the promises to us we would many

times succumb to the powers of sickness and the devil. All God's elders are endued with the gifts of healing, more or less. Some may be used of God more abundantly in this line than others; but all must have the gifts sufficiently to exercise faith for themselves and others. While healing comes through the atonement, it is distributed as a gift by the Spirit. However, the gifts of healing should not be confounded with

The Working of Miracles.—The working of miracles differs from ordinary instances of healing. All God's ministers have the gifts of healing sufficiently to pray the prayer of faith for those afflicted, while the gift of miracles is not so general. The gift of miracles is manifested in extraordinary cases, such as healing those who are born blind, opening the deaf ears, raising the dead, etc.

Prophecy.—The gift of prophecy embraces two things: (1) The foretelling of future events. (2) The expounding of the Word of God. The gift of prophecy did not cease with the Old Testament prophets, but was carried over to the Holy Spirit dispensation.

“Now there were in the church that was at

Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul." Acts 13:1. Paul and Barnabas were both classed as prophets. This proves that a man may be a prophet in the sense of foretelling future events, and also in the sense of a preacher. Paul we know was a great preacher, and he also foretold many things. A man may be a preacher and yet be unable to foretell future events by direct revelation. In this sense every preacher is a prophet. That every preacher is a prophet is clearly proved by the following text: "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." 1 Cor. 14:3.

It is also clear that the New Testament prophets possessed the ability to foretell the future. "And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world: which came to pass in the days of Claudius Cæsar." Acts 11:27, 28. Several years after this the same Agabus


met Paul at Cæsarea and warned him of the persecution which awaited him at Jerusalem. Acts 21:10, 11. We are not certain whether Agabus was a preacher or not; but he is supposed to have been one of the seventy disciples chosen by Jesus to go before him into all the cities of the Jews.

Discerning of Spirits.—While every child of God, and especially God's ministers, are able to discern evil spirits to some extent, there is a special gift of discernment. Those who have this gift can discern the intentions of the heart and the operations of the spirits of devils. Peter exercised this gift and told Ananias and Sapphira of their wicked intentions; for which God struck them down immediately.

Divers Kinds of Tongues.—Wilson translates this "different languages," which is its true meaning. The Holy Spirit enabled those who had never learned a different language to speak it for the benefit of the hearers. Sometimes a Hebrew would have occasion to preach to a congregation who were mostly Greeks; in such a case the Holy Spirit gave him a different language. We have heard and read of some who claim to have the gift of tongues; but

investigation has revealed the fact that they only chatter a kind of gibberish, which no one understands, and by which no one can be benefited. The gift of tongues is not a silly jargon, but an intelligible language, given for a purpose, and by which men may find salvation or be edified in the divine life.

It seems that those who had the gift of tongues could generally speak several languages; but even those who have received only one language by the Holy Spirit should be considered as having a part in this gift. We are acquainted with a brother who received the gift of speaking the Holland language. He being among Hollanders had a desire to tell them of the true Bible way, and after praying earnestly to God over the matter he was enabled to tell them of Jesus in their own language. God will doubtless restore this gift to his true people as they may have special need of it. The Spirit does not bestow this gift without purpose; therefore we shall receive the gift of tongues when we have need of it. For this reason also we should exercise our gifts when we receive them, lest we lose them.



Interpretation of Tongues.—This was simply the ability to interpret different languages, which ability was a direct gift of the Holy Spirit. This was much needed in the days of the apostles, as often a congregation would represent more than one language; and when such was the case an interpreter could be used to the glory of God to interpret the meaning of the speaker to the part of the congregation who could not understand. This gift will also be restored to the church of God when it has special need of it. God is at this time restoring to his church her pristine glory, and we expect all the gifts of the Spirit just as they were in the morning of Christianity, as far as God sees that we need them. We should at all times be in a humble attitude before God that he may at any time he sees fit bestow upon us any special gift he sees we have need of.

While our gifts and callings may differ, we are all one and work in perfect unity to accomplish one much desired end—the salvation of the lost. Neither do we exalt ourselves one above another, or choose which gift we would exercise. “But all these [gifts] worketh that one and the selfsame Spirit, dividing to every

man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." 1 Cor. 12: 11, 12.

While some may exercise only one special gift, and another may not have any special gift, others may exercise several gifts. Paul had several gifts; such as the gift of prophecy. the gift of healing, the gift of miracles, etc.

ERRORS CONCERNING THE HOLY SPIRIT REFUTED.

There are many errors concerning the Holy Spirit, but we shall notice only a few that are the most common.

Error 1.—"Spirit of Christ and Spirit of God different."

Refuted.—Those who propagate the above-named error teach that the Spirit of Christ is received in justification and the Spirit of God in sanctification. This is basely false for several reasons. (1) This would make four in the Godhead, when the Bible teaches but three; Father, Son, and Holy Spirit. Mat. 28:19. (2) This false theory would make two Spirits, when the Bible says, "There is one body, and one Spirit, even as ye are called in one hope of your calling." Eph. 4:4. (3) The rule by which there are supposed to be two Spirits proves more than two, hence is incorrect. The argument used is, that the Bible says Spirit of Christ and Spirit of God. The Bible also says, "Spirit of

truth" (John 16: 13), "Spirit of glory" (1 Pet. 4: 14), and "Spirit of grace" (Heb. 10: 29); so according to this rule, there would be at least five Spirits; Spirit of Christ, Spirit of God, Spirit of glory, Spirit of truth, and the Spirit of grace. Such is the height of foolishness. These different names are only figurative names of the Holy Spirit.

By this same false reasoning we could prove a plurality of Gods; for the Bible speaks of Jehovah, Lord, God, etc. It would also prove many Christs, as the Bible mentions Emanuel, Christ, Messiah, Lamb of God, Savior, etc. This lowers the Bible to the plane of heathen philosophy, which teaches many gods. The truth of the matter is, that all these different appellations are used for the same three persons; Father, Son, and Holy Spirit.

Error 2.—"Holy Spirit and Word of God, or New Testament, identical."

Refuted.—Those who believe that the Word and the Spirit are the same draw their conclusions from John 6: 63, where Jesus said, "The words that I speak unto you, they are spirit and they are life." Jesus here had no reference to the new covenant in general, but was speak-

ing of the words which he had just spoken. "The declarations which I have spoken to you are spirit and are life."—*Rotherham*. That is, the bread which he gave, of which he had just finished speaking, was unlike the bread which was eaten in the wilderness: one was temporal food; the other, spiritual food, producing spiritual life.

The apostles received the words of Jesus before the day of Pentecost (John 17:8), but did not receive the Holy Spirit till that day; hence the Word and the Spirit are not the same thing. The Samaritans first "received the word of God" (Acts 8:14), after which they received the Holy Spirit. Acts 8:15, 16. This is conclusive evidence that the Word and the Spirit are different. Any man who ever knew anything about the Holy Spirit knows that this position is false, and only those who, like the blind followers of Alexander Campbell, never received the Holy Spirit could be induced to believe such fabricated sophistry.

Error 3.—"Gift of the Holy Spirit and the reception of the Holy Spirit different."

Refuted.—Three verses of Scripture are sufficient to expose this error. "While Peter yet

speak these words, the Holy Ghost fell on all them that heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." Acts 10:44, 45. This is clear and plain, that the Gentiles here received the "gift of the Holy Ghost"; and if we can ascertain what they received we can arrive at a conclusion as to what the "gift of the Holy Ghost" is. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Acts 10:47.

This is too plain to need further comment; both Jews and Gentiles received the Holy Spirit as a gift from God, hence it is called "the gift of the Holy Spirit."

Error 4. "The Holy Spirit dwells in impure temples, or in the hearts of unholy men and women."

Refuted. Many profess to have the Holy Spirit, who are impure at heart and live unholy lives; but all such are deceived, for the Spirit of God is pure and dwells with only the pure. "If any man defile the temple of God, him shall God destroy; for the temple of God is

holy, which temple ye are." 1 Cor. 3:17. The children of God are his temple or dwelling-place, in which he dwells through the Spirit (Eph. 2:22); and "all the building fitly framed together groweth unto an holy temple in the Lord." Eph. 2:21.

Error 5.—"The Holy Spirit is received at conversion."

Refuted.—This doctrine is believed by the majority of professed Christians; but it is, nevertheless, false. Paul, who understood well the operations of the Spirit, asked certain disciples the question, "Have ye received the Holy Ghost *since* ye believed?" Acts 19:2. Paul knew that they did *not receive* him *when* they believed. He also said to the same disciples afterward, "After ye believed, ye were sealed with that Holy Spirit of promise." Eph. 1:13. For a further exposition of this point see "Sanctification," page 110.

Error 6.—"Only the apostles received the Holy Spirit."

Refuted.—The above error is believed by only a few, so far as I know, who are very ignorant of the truth. A few texts of Scripture will settle this once for all. On the day of Pentecost

at the first descent of the Holy Spirit there were present about one hundred and twenty persons and only twenty of these could possibly have been baptized and yet we read - "And they were all filled with the Holy Ghost." Acts 2:4. We now read of the house of Cornelius Acts 10, the Samaritans Acts 8, the Ethiopians Acts 8, and many others who were not baptized, who received the Holy Spirit. In fact the promise is made to "all that are afar off even as many as the Lord our God shall call." Acts 2:39, 40.

Error 7.—"The baptism of the Holy Spirit and the baptism of fire different."

Refuted.—There is a false notion among several different classes of people that we receive a baptism of fire subsequent to the baptism of the Holy Spirit. This position is falsely based on the language of John in Mat. 3:11. "He shall baptize you with the Holy Ghost, and with fire." That the baptism of the Holy Spirit and fire are the same work, or that they come at the same time, needs but little comment for all reasonable minds to understand it. The visible appearance of fire at the notable scene of Pentecost, at which time the Holy Spirit was received, was a literal fulfilment of this prophecy.

It is also fulfilled when the Holy Spirit comes to our hearts and burns away all depravity at the time of sanctification, or baptism of the Holy Spirit.

Many men have supposed to find in these words of the prophet John many things that are foreign to the truth. Some have thought that affliction is the baptism of fire here mentioned; some have thought it to be some great visitation of persecution; some have thought it to be the fire of judgment; some have thought it to be the fire of hell; and the Catholics think they find here the fire of purgatory. Our modern "fire-worshippers," or so-called "Fire-baptized Holiness Bands," etc., think they find in this text a justification of their extraordinary gesticulations and frantic jumping: but the Holy Spirit does not behave itself unseemly, and we can not accept forced shouts and empty screeches for the manifestations of holy fire. While the Holy Spirit brings the fire and sometimes causes people to leap and shout for joy, it is vastly different from the wild screams and vulgar actions of those under the influence of "strange fire." For a further explanation of this subject see chapter on "Baptism of the Holy Spirit and Fire," page 121.

TEMPLE OF THE HOLY SPIRIT.

God's first dwelling-place among men after the fall of Adam was the tent pitched by Moses in the wilderness. Here God dwelt for many years and communed with his chosen people. The second place of his dwelling was in Solomon's magnificent temple, built expressly as the house of God.

These temporal dwelling-places were only dim shadows of the real temple of God. There being no plan by which the souls of men could become fit temples for God through the Spirit, God dwelt among, not in, his people; but God had planned a time, and the prophets foresaw the same, when, 'as God hath said, he would dwell in them, and walk in them; and they should be his people, and he would be their God.' 2 Cor. 6:16.

The Jewish nation, whom God had favored above all people, and among whom he had dwelt for years, refused and rejected God; and when the fulness of time had come for his Son to

come and build for him a spiritual house the Jews rejected and crucified him, and for this cause God became displeased with them inso-much that he moved out of the temple built by Solomon, and Jesus said when he looked down on the doomed city and temple, "Behold, your house is left unto you desolate." Luke 13:35. After this we hear Stephen say, "The Most High dwelleth not in temples made with hands." Acts 7:48.

God no longer dwells in a house made of wood and stone, but in the hearts of his people through the Holy Spirit. "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." Eph. 2:19-22. "Ye also, as lively stones, are built up a

spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. 2:5. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

Then a so-called church, or meeting-house, is not the temple or house of God; but he dwells in the hearts of his people, wherever or whoever they are. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Rev. 21:3.

THE GIFT UNSPEAKABLE.

PART I.

Pray, what is man, that our Creator fair
Should mindful be of him with tender care?
Will He whose finger formed the azure sky,
And gemmed it with sun, moon, and stars so high,
Yet deign to seek the love of one so frail,
Whose days pass like the shadow through a vale?

Vain Worldly Wisdom scorningly replies,
That all such fabled fancies he denies;
We are but atoms in a shoreless sea,
And what we are we only chance to be;
By laws so natural we live and move,
And God is not—this easily he'll prove.

But Inspiration, as a joyous youth,
Attunes her harp and sings a song of truth,
And Ignorance and Unbelief retire
Before the Holy Spirit's love and fire;
While floods of glory sweep away the gloom
That sinning man has hung around the tomb.

'Tis not in mortal tongue to fitly sing
The praises of the universal King;
But faintly, as the shell sounds ocean's roar,
So praising him, we would his name adore,

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Whom now we see not lacking, through his grace,
Yet long to see in splendor face to face.

Not all unlike a man is even the Lord,
For Adam's nature hid with us accord:
In his own image made he man so free,
In righteousness and holiness to be
O'er cattle, fish and fowl, a smiling king,
Yea, o'er the earth and every creeping thing.

But man to God is as a firefly's light,
Compared to Sol, effulgent, clear, and bright.
God keeps within their place the planets all,
Yet has he time to mark the sparrow's fall.
Invisible, yet visible his hand
In everything our minds can comprehend.

A thousand years are as a single day,
So filled with bliss and harmony are they;
And yet, so many are his deeds of love,
A day is as a thousand years, above.
All numberless— all numberless his years,
A trillion legions, yet no end appears.

The hardest gems of earth in time decay,
But He who made them is the same for aye;
More pure than gold without the least alloy,
There's naught of him that nature can destroy;
Of life the source, him grim Death never nears,
But fast recedes, as fog when Sol appears.

Almighty is the power of his hand,
Which elements nor spirits can withstand;
Sufficient is his word to frame a world,
Yet, on the banner he for us unfurled
He chooses to be known as one so meek,
That he the vilest sinners came to seek.

Lo, if I with the wings of morning fly,
Yet can I not escape his searching eye;
As ether fills the universe of space,
So God is found at once in ev'ry place;
For we our beings have in him, and live,
And naught of good is ours, but he doth give.

By him constructed for this mortal day,
The heavens and the earth he'll put away,
As we might lay aside a garment old;
But he remains the same; his years, untold,
Shall witness him all changeless, as is truth,
And though the Ancient, buoyant as a youth.

From deepest depths unto the highest skies,
Our God in truth alone is only wise;
He doeth all things well, and knoweth best;
So in his will his children calmly rest:
Oh, blessed thought, that he doth guide the meek,
And wisdom hath for those who rightly seek!

To pour the ocean's store into one's hand—
A hopeless task (a child can understand);

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Nor can a man Jehovah comprehend;
But when to glory we some day ascend,
We'll dwell immortal in his blest estate,
And then we'll see and know our Sovereign great.

The great and wise of earth but seek in vain
True knowledge of the Maker to obtain.
He sees as foolishness their base conceit,
But with the lowly he doth love to meet.
He promises his wisdom to impart,
Not to the proud of head, but pure in heart.

Unmoved by envy, fear, or malice base,
Our God doth turn, benign, a loving face
On all his myriad creatures, small and great,
But chiefly those who humbly on him wait.
The benefits of season, sun, and rain
The wicked and the just alike obtain.

Though patiently in love he suffer long
With wicked men who glory in the wrong,
Yet now and then some wrath that waits their death,
He pours on them, a fiery tempest-breath,
And haughty men in anguish bow and cry,
That he, Jehovah, is alone "Most High."

But ah, since Jesus came to earth and died
That we might in his Father's presence 'bide,
We know him by a sweetly tender name—
A name that Science nor the Law could frame—
For John beloved wrote of him above,
Who thundereth in power, "God is love."

PART II.

The stars all silently their vigils keep,
The moon sheds cheering light o'er land and deep;
Submissive to his bidding is the sun,
Content its own allotted race to run;
The animals and fishes, flood and field,
Unquestioning, to God obedience yield;
The birds their Maker praise with willing song,
And all of nature doth his praise prolong.

Excepting evil spirits, hateful, base,
Who durst defy their Sovereign to his face,
Of all the Lord's created handiwork,
Vain men alone their duty seek to shirk.
Created to fear God and keep his law,
They will obey him not nor stand in awe;
Made upright, to enjoy his presence sweet,
They rather choose to bow at Mammon's feet.

Man once was in a pure, a better state,
When love ruled Adam and his holy mate;
But Satan's lie cast o'er their minds a spell,
And disobeying God, in death they fell.
Since when through Adam's sin, the human heart
Is prone from God's commandments to depart,
And deeper, deeper sinks, to its dismay,
Until, abject, it bows to Satan's sway.

By Jesus' precious blood redeemed from sin,
Again to feel the love of Christ within,

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As Adam did when in the garden blest
His fellowship with God brought holy rest,
Methinks I can imagine how he felt
When he in humble, rapt devotion knelt,
Or roamed through Paradise's perfumed length,
Of all the monarch, conscious of his strength.

Unto the pure all things are pure, 'tis said; [tread,
And though they through the vaults of sin should
Where hang alluring pleasures, bright and vain,
From its defilement spotless they remain;
But under nature's fair and beauteous skies,
The joy within their hearts will quickly rise,
And catching strains from heaven's vernal strand,
Their hearts, so free, with holy love expand.

O Purity, fair as the golden day,
Thou art a queenly grace in bright array;
Enthroned by God within the human breast,
With lavish hand, thou lendest joy and rest.
A magnet for the beautiful and pure,
Through cloud and storm, thy pleasures still endure;
Diffusing thine own holiness around,
The common walk is changed to hallowed ground.

The things of earth all perish and decay,
Since they are made for but a dying day;
But purity is part of God above,
And lives forever, e'en as holy love.
It is the key that opens heaven's gate
And fits us for that blest eternal state,

Where we may dwell immortal, happy, free,
In God's own presence, his dear face to see.

O love divine, amazing! can it be
That God the Lord an interest takes in me?
Yes, shout, ye people, cry aloud with joy,
For he will in you Satan's works destroy;
If you give heed to Jesus Christ his Son,
He'll fit you for the heav'nly prize to run,
And give you back what Adam lost by sin,
His gift unspeakable—the Lord within.

How gently knocks the Spirit at the heart!
"By all that's right," it whispers to us, "part
With Satan's filthy crew, and have the grace
To fill the low, yet highly honored place,
In God's own house, as servants of the King
Whose praises through the vaults of heaven ring.
Or will ye turn your faces from the light,
And reap despair in Desolation's night?"

'Too oft these gracious wooings fail to bring
The erring sons of Adam to the spring
Of living, healing water, there to drink
And live for aye; but to the fearful brink
Of everlasting torment, God the just
Oft lets a soul descend until it must
Deliberately choose the will of God
Or feel a wrathful, retributing rod.

25. THE HOLY SPIRIT AND TENDER SPEECH

How precious the love and how found his way
To bring me, not unlovingly there, and pray
That the love a "man" from his heart.
And so the reason makes a joyful start.
From anxiety to the cross he's gained the rest
That's given by the Father, Christ the best.
And "happy" should be he that gain the Rock
For refuge in all ev'ry shock.

Sweet power of God, true balm to wounded hearts!
To hushed joy its presence e'er imparts:
When blessed by it we sink in calm repose,
And wined are we from earthly cares and woes;
All nature seems to have a lovelier hue;
"Yea" were the fields so green, the skies so blue,
And ev'rything about us speaks of love—
The patient, tender love of Christ above.

Could any heart desire more joy than this?
Could one imagine, truer, purer bliss?
An heir to be, with God's beloved Son,
To share with him of all that he has won;
To see a Father's tender, watchful care,
And feel one's heart as free as birds in air;
To know that ev'rything works for our good
And that we are by Jesus understood!

But selfish preachers came along and spoke
Of how he needs must bear their man-made yoke.
For lack of Bible teaching, soon he lost
The grace of God; again by sin he's tossed:

But lo! a song of heav'nly origin
Sung by pure, happy saints set free from sin
Awakens hope again, and makes him yearn
• To live for God and wisdom's ways to learn.

Salvation—what a theme to thrill the heart!
Through it the kind Redeemer doth impart
His everlasting joy and peace and love,
And all the virtues pure that thrive above,
To those who seek his face and love his law,
And reverence him with an holy awe.
O Holy Spirit, now my pen inspire,
And clothe my words, my feeble words with fire.

The Lord looked down from heaven's peaceful height
And saw man groaning in his wretched plight;
For the oppressor's hand was on him laid
With unrelenting hatred, till it made
The days of man with mis'ry overcast,
And did his future hopes and prospects blast.
A Savior then the Father sent to earth—
A mighty Savior, yet of humble birth.

What does it mean but that the God of love,
The great I Am who rules below, above,
Imparts to men his nature, pure, divine,
And makes their lives with his own glory shine?
It is a gift that gains the friendship sweet
Of all who 'round the throne of glory meet,
And makes the owner rich with riches true
That lend no sting, but pleasures ever new.

252 THE HOLY SPIRIT AND OTHER SPIRITS.

A treasure greater than the wealth of earth,
Salvation is to those of Spirit-birth,
A blood-bought pearl that sparkles, clear and bright,
When viewed in heaven's pure eternal light;
And those who see it humbly for it call.
And part with friends and wealth. yea, life and all,
And count themselves well paid when they believe.
And Christ, the Lord of glory, do receive.

It gives us power in this world to reign
O'er appetites and passions, sin and pain,
To keep the devil subject at our feet,
And helps us ev'ry plan of his defeat;
For Christ, who dwells within the pure of heart,
Doth viet'ry to his trusting saints impart,
And gloriously triumphs in the fight,
Which hell is ever making 'gainst the right.

Salvation is a rock on which to stand
When all around is treach'rous sinking sand;
Than great Gibraltar's fortress e'en more strong,
Those guarded by it sing a happy song.
Though thick the mire and deep the clay of sin,
In which we flounder ere the rock we win,
When on its firm foundation, we may rest
And shout and praise the freedom of the blest.

It rises o'er the clouds a tower high,
And from its summit heaven seems so nigh,
By faith we breathe the fragrance of that clime
And hear the music of its bells that chime,

While at our feet the cares and ills of life,
Its disappointments, pain, and ceaseless strife,
Now almost fade to nothingness away
As we behold our home through endless day.

Than steel more stout, it is a helmet strong,
Through which, mid bloody battles, fierce and long,
The foeman's blade ne'er found its fatal way
But must rebound, as dark from light away.
A shield it is to turn the fiercest blow,
Or fiery darts, which Satan loves to throw,
And all secure behind it we are bold,
As all his efforts vain we there behold.

It is a lamp that doth so brightly shine
That we behold as jewels, rare, divine,
The promises of God in his dear Word,
And by them is our hearts with rapture stirred.
A cup it is that e'er doth overflow
With joys exceeding those of earth below,
Supplied from wells that never can run dry,
Whose source is in the heart of God on high.

Than bridegrooms decked with ornaments, more fair,
E'en lovelier than brides with jewels rare,
Salvation clothes us with the righteousness
Of Him whom all the universe should bless.
A wall of fire by Him is then placed 'round,
To keep us safe within the hallowed ground
Where we may have our garments free from stain,
And, with our Savior, o'er defilement reign.

24 THE HOLY SPIRIT AND OTHER SPIRITS

But better far than blessings we receive—
For those who do his will, his Word believe,
There is a gift unspeakable, sublime,
That makes the owner happy all the time.
It is the Holy Spirit—Glorious One,
The equal with the Father and the Son,
Whom Father promised long, long years ago,
And sent, in Jesus' name, to earth below.

O glory! halleluiah! God within!
What need has one to longer live in sin?
For it is God that in us moves and wills,
And his own perfect law in us fulfils.
If we submit and let him have his way,
And humbly walk in love from day to day,
He'll keep us from all evil till we rise
From out the grave, to reign above the skies.

PART III.

The Lord once dwelt in temples made with hands,
And had one people, Israel's chosen bands,
And at Jerusalem, in formal ways,
Was worshiped by the just of olden days.
But now his temple is of persons made,
True "living stones" in love and mercy laid,
And it is built upon the mountains high,
Where earth's confusion to it ne'er draws nigh;
With "Rock of Ages," its foundation strong,
To it apostles, prophets, saints belong.

"I dwell within the high and holy place,
With them also who humbly seek my face,
And wish the service sweet of ev'ry heart
That would for heaven make a sincere start.
Come open now the door and let me in,
And I will wash and cleanse you of all sin
And make you fit to be a dwelling-place
For Christ, the wondrous Lord of truth and grace."
So speaks the Holy Spirit, gentle dove,
In accents sweet of wooing, pleading love.

To all his invitation he doth send,
"Come unto me, your God and truest friend."
But few there be that follow all the way,
And humbly with the Master work and pray:
Beholding but the things of fleeting time
They value lightly Jesus' gift sublime,
And count themselves unworthy to be one
Whom God the Lord has chosen in his Son
To live in holiness forevermore
And gain a home on heaven's vernal shore.

One here, one there, is found that heeds the voice,
And makes of God their solemn, settled choice;
And lo, the King of glory enters in—
The strong and mighty victor over sin
Makes his abode in frailest human clay,
And in it lives and moves from day to day,
O gift unspeakable! O gift sublime!
That God should be our portion all the time.

Bow down, ye honored mortals, lowly bend
And let sincerest praise to Him ascend.

With God within, the man to sin is dead,
By faith he lives the life of Christ instead,
And leans no more upon the fleshly arm,
But "hid with Christ in God" is safe from harm.
O holy resting-place! O calm retreat!

Where mortal man in God is made complete.
Oh, who would leave that sacred, sweet embrace
Where he to us reveals his gracious face,
And cheers our hearts with his great love so pure,
And makes us feel forevermore secure?

Then Jesus is to us our all in all,
And we obey whene'er we hear him call.
He guides us by the counsel of his Word,
And deep within a "still small voice" is heard:
"This is the way, within it humbly walk
And diligently listen when I talk;
Turn not to right nor left, but look to me,
And I your light and life will ever be.
Because I live, ye evermore shall live,
Then to your Savior now your whole heart give."

Those saved by Jesus make his holy bride,
None other church has he on earth beside:
Though scattered far and wide beneath the sun,
In Jesus' mystic body all are one.
The church of God includes those gone before,
Who now in Paradise their Lord adore,

'With ev'ry child of his on earth below,
'Neath tropic skies or mid the frigid snow.
O congregation vast! O holy bride!
May all thy members in thee ever 'bide.

The kingdoms of this earth in time decay,
And e'en their very hist'ries pass away;
But God's great kingdom never end shall know,
And onward, ever onward it must go,
For Jesus founded it upon a rock,
That rock, himself, shall stand through ev'ry shock;
Though earth and hell should all their force array,
The end can only be their own dismay.
O church of God! thou gift beyond our praise!
We love thee now, and will through endless days.

R. Rothman.



PART II.

EVIL SPIRITS.

*“For our conflict is not with flesh and blood,
but with principalities, and with those in
authority, and with the possessors of
this dark world, and with the
evil spirits that are beneath
heaven.” Eph. 6:12.—*

SYRIAC.



INTRODUCTION TO PART SECOND.

Having now spent some time in setting forth the beauties of the Holy Spirit it seems good that I should now give an exegesis of evil spirits; for I feel it my duty, as much as lies in me, both to exalt the good, and abase the evil; to extol the right, and decry the wrong.

Everything may be viewed from a positive and a negative standpoint, and as the foregoing pages have been given to the positive side of the way of truth we shall give the following pages to negative researches. The reader may find some things in the following pages which he will disagree with, or dislike; but I shall not withhold the counsel of God for any man's private opinion. It is my determination to tell the truth and to leave results with God.

Satan has long ago learned that all people can not be led into wrong-doing with their eyes open, consequently has invented many decep-

tive schemes by which he blinds the eyes of those he seeks to lead astray. The hosts of Satan having been defeated and put to confusion by the resurrection and triumphant victory of the redemption plan, the courts infernal quickly set to work to devise some way of overthrowing the works of God. A decision was soon reached by the infernal counsel that martyrdom would be the most successful plan; whereupon Satan sent hasty messages to the utmost bounds of his domain that the children of God should be imprisoned, beheaded, burned at the stake, and put to death in every conceivable manner, that the work of God might be stopped. Under this infernal decree over fifty millions of God's people were put to death, and yet the triumphant tread and onward march of the Victor of earth and hell was not checked. When one brave hero fell by Satan's hand, others who beheld his triumphant death were converted to God, and Satan's plans failed to stop the work of God.

Upon the failure of this scheme the courts of hell again assembled to seek a better means of attack. This time all agreed to change their tactics, and instead of violence to use cunning

devices. Said they, "We will breathe an infernal stupor over all the earth, which will produce a careless sleep, after which we can array ourselves in gay clothing and steal into the camp of the saints while none are aware." At this suggestion the arches of hell reechoed with cheers from the infernal hosts at the thought of coming victory; and a myriad of imps, each clad with an armor to suit his respective work, set out for the camp of God.

This is the plan that Satan is working on to-day; he has ceased to use force, and seeks to deceive. This scheme has worked, and is working, much better than martyrdom. Deception and spiritual lethargy have slain more souls than ever were slain by martyrdom. Satan now arrays himself in the robes of hypocrisy, spiritualism, hypnotism, mesmerism, sectarianism, and thousands of other deceptive attires, and "walks about" as "an angel of light," "seeking whom he may" deceive. It is now time for every child of the Highest to gird on "the whole armor of God" and rush to the conflict, determined to triumph or die. Let us wake the sleeping nations, who slumber under Satan's spell, by repeated blasts from the trump-

et of eternal truth; and vanquish the infernal hosts or spill the last drop of royal blood. When I behold the many deceptive schemes of Satan and see my fellow men duped by the thousands, and realize how few I can save, I tremble beneath the burden and cry to God for help to rescue the perishing.

We shall endeavor in the few following pages to expose and overthrow the plans of hell, and prepare the reader to meet the devil in a few of his most subtile attacks. "For our conflict is not with flesh and blood, but with principalities, and with those in authority, and with the possessors of this dark world, and with the *evil spirits that are beneath heaven.*" Eph. 6: 12.—*Syriac.*

DECEPTIVE SPIRITS.

Every spirit of the devil is deceptive, but in this chapter we shall expose a few general principles of deception, rather than name different spirits.

The devil uses many different ways to deceive the souls of men; such as false impressions, deception through false teachers, etc. We shall now examine separately a few of the most common ways of deception.

False Impressions.—By false impressions we mean impressions direct from the spirits of devils. Some may not be ready to believe that Satan can send us impressions direct through evil spirits, but it is true, nevertheless. Satan deceived Ananias and “filled his heart to lie to the Holy Spirit”; and so does he still continue to fill the hearts and minds of men and women and causes them to lie to God and their fellow men.

Deceptions of the devil are manifest on every hand in the form of false doctrines and fanatic

ideas. The devil will impress a man that a certain doctrine or idea is right, and he will go to the Bible with a preconceived notion and hunt for a few abstract passages to support his theory. In this way hundreds of people are deceived by the devil, and go on believing they are right and trying to bring every one else to their deceptive way. For illustration, we shall take the Catholic doctrine of forbidding the priests to marry. Paul declares this to be a "doctrine of devils" (1 Tim. 4: 1, 3), and yet the Catholics in general believe it to be of God. This is a fair sample of thousands of doctrines and ideas that emanate from the devil, both among Catholics and Protestants.

Possibly one of the most prolific means in the hands of the devil to deceive souls is

Deception Through False Prophets.—To many the prevalence of false prophets is a great source of discouragement, but when we see their appearance foretold in the Bible and see there the faithful warnings of the men of God, it should only cause us to "draw nigh to God." To point out even a few of the most noted false prophets of the past century would require several volumes. "But there were false proph-

ets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. 2:1.

When the devil has succeeded in deceiving a man, he naturally makes a good agent for the devil, to be sent out as a false prophet to deceive others. We need not be surprised if some of our number who have been our nearest and dearest friends are some time led away and made false prophets; for Paul says, "Also of your own selves shall men arise speaking perverse things, to draw away disciples after them." Acts 20:30. Neither will they always be unsuccessful; for "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of." 2 Pet. 2:2. These deceptive agents of the devil often come in shining garments and innocent robes. Jesus says, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Mat. 7:15. However, we need not fear them; for "a good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Mat. 7:18. "Wherefore by their fruits ye shall know them." Mat. 7:20.

Many false prophets will never realize their condition until the judgment-day. Then they will awake, when too late, to the fact that Satan has deceived them. Jesus says, "Many will say to me in that day, Lord! Lord! did we not in thy name prophesy, and in thy name demons cast out, and in thy name many works of power perform? And then will I confess to them, I never approved you, depart from me, ye workers of lawlessness." Mat. 7: 22, 23.—*Rotherham.*

Self-Delusion.—While the devil has many ways to deceive, it is possible for a man to deceive himself. However, in such cases I do not think it would be unjust to ascribe a part of the cause to the devil, as he never fails to lend all the assistance possible when the gain is in his favor.

One way of self-deception is to hear and understand the Word of God, and refuse or neglect to obey it. "But be ye doers of the word, and not hearers only, *deceiving your own selves.*" Jas. 1: 22. Another way is to profess religion, and neglect to bridle the tongue. "If any man among you seemeth to be religious, and bridleth not his tongue, but *deceiveth his own heart*, this man's religion is vain." Jas. 1: 26.

A man who is deceived by the devil, by false prophets, or a man who deceives himself, may escape the dark powers of the devil through the mercy and power of God; but there is a way which if a man enter, there is no chance of escape. This is the way of

Strong Delusion.—A man who travels the way of self-delusion far enough is sure to end in the dark gulf of strong delusion, and this is the way it is generally reached: "Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thes. 2:10-12. In this state the soul sleeps a perpetual sleep, only to wake at the last trump, when all hope has fled and mercy is no more.

A Warning.—In the Word of God we are repeatedly warned of deceptions and deceivers, and every minister of the gospel should be diligent in warning the people of God to shun every false way. Jesus said, "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many." Mat. 24:4, 5. Again he says, "If it

were possible, they shall deceive the very elect." Mat. 24:24. Paul says, "Let no man deceive you with vain words." Eph. 5:6. "Be not deceived." Gal. 6:7. Again he says, "Let no man deceive himself." 1 Cor. 3:18. John says, "Little children, let no man deceive you." 1 John 3:7.

The New Testament abounds in such warnings, which were given for the reason that "evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3:13. Let every one who values his eternal welfare take warning and beware of deceptive spirits, false prophets, and self-delusion.

POSSESSED WITH DEVILS.


It is generally supposed that there are no persons on earth in these days who are possessed with devils. But this is a mistake, for the devil is working to-day the same as he did in the days of Christ and the apostles. The only reason we do not hear of more people being possessed with devils now is, that there is not enough spiritual power and discernment among the professed followers of Christ to detect and expose the devil.

Devils are just as many now as they ever were, and if Jesus were on earth to-day he would find as many, if not more, devils to cast out than when he was here. One of two things we must admit, either there were more devils when Christ was here in person, or many people are now possessed with the devil that are supposed to be otherwise afflicted. And I am thoroughly convinced that the latter is the right conclusion, for we have no better means of preventing the

devil from entering fallen souls than had the people when Jesus walked among men. Indeed if there is any difference, the devil has much better chance to take possession of people now than then.

We can not argue that civilization, education, or anything that man has attained to would prevent the devil from possessing a soul, or in any way hinder his progress. First, because the devil is not a creature subject to civilization or education. Secondly, there were many educated people when Christ was on earth and found so many people possessed with the devil. Thirdly, if civilization or education would keep the devil out, Christ died in vain, and the Greeks conquered the devil long before Christ came. The only reasonable conclusion is, that many people who are in the insane asylums and many who are afflicted with epilepsy and many other like infirmities are really possessed with evil spirits. This brings the question to our minds as to

Different Kinds of Devils.—It is certain that there are many devils, for Jesus cast a legion out of one man. Mark 5:2-19. In Luke the eighth chapter and the second verse we read of “certain women which had been healed of evil



spirits and infirmities, Mary called Magdalene, out of whom went seven devils."

The Scriptures seem to justify a general division of evil spirits as follows: (1) Those that inflict physical and mental derangements; such as blindness, deafness, insanity, etc. (2) Those that affect only the spiritual part of man, such as unclean spirits, familiar spirits, and sorcerers. Not every one who has physical derangement is possessed with evil spirits, and not every one who is possessed with evil spirits has physical derangement. Jesus healed many who had no evil spirits, and cast evil spirits out of some who were not afflicted physically.


It will be noticed, however, by a careful examination of the Gospels, that the majority of evil spirits which were cast out by Jesus were accompanied with physical or mental ailments. A few of the ailments which seemed to accompany the evil spirits, and by which the spirits were sometimes named were:

1. Dumbness. "As they went out, behold, they brought to him a dumb man possessed with a devil." Mat. 9:32. It seems that Jesus sometimes named the devil according to the disorder it inflicted; hence Luke said, "And he was cast-

ing out a devil and it was dumb." Luke 11:14.

2. Blindness and dumbness. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw." Mat. 12:22. Whether this twofold affliction was the effect of more than one devil or not, it seems that one person was often tormented in many ways.

3. Insanity. "And when they were come to the multitude, there came to him a certain man, kneeling down to him, and saying, Lord, have mercy on my son: for he is a lunatic, and sore vexed." Mat. 17:14, 15. Luke, in describing the same case, says: "And, lo, a spirit taketh him, and he suddenly crieth out; and it teareth him that he foameth again, and bruising him hardly departeth from him." Luke 9:39. This person seems to have had all signs of both insanity and epilepsy. Had this case been brought to modern physicians, as many similar cases are, they would have diagnosed the case and pronounced it epilepsy; but would never have thought of the devil being the cause of it, and would have ridiculed the idea of casting the evil spirits out to cure the disease. Many a person is



dosed with drugs to cure a disorder which can never be reached by such means.

During the dark ages, Satan dressed up in a robe of divinity, and the priests and monks were superstitious enough to worship him; but since superstition has partly passed away and Satan has been driven from this hiding-place, he has put on a scientific robe, and D. Ds. and M. Ds. call his works by a scientific name, and pass it by as a natural consequence; while Satan chuckles at their ignorance, and deceives the souls of men, and destroys and undermines the physical constitution.

I see no reason why all the foregoing spirits, with all other spirits that cause affliction, could not be properly classed as "spirits of infirmity." Jesus mentions a spirit of infirmity, which is recorded in the thirteenth chapter of Luke: "And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself."

It is evident from this text that there is a real spirit of infirmity, and in many cases of affliction or infirmity it would possibly become necessary to rebuke the spirit of infirmity in the name of Jesus, that the power of the devil might be

broken. We do not mean to say that all affliction is from the devil, for many times it comes from natural causes; but it is certain that much of the affliction and disease suffered by the human family comes from the devil.

We shall now notice a class of evil spirits which do not afflict the bodies of those in whom they dwell. "And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God." Luke 4: 33, 34. Unclean devils are as numerous to-day as they were in the days of Christ, and we meet many persons of both sexes who are possessed with them. They manifest themselves in lascivious looks and actions, lust and concupiscence, free love and adultery. Of all devils, the unclean devil is certainly the most obnoxious and disgusting to pure men and women.

Whether or not they can be classed as fierce and strong devils, the devil often gives superhuman strength (Luke 8: 29), and causes people to become fierce. Mat. 8: 28.

Next we have soothsaying, or familiar spirits.

“And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying.” Acts 16:16. Under this class we find all such as spiritualists, clairvoyants, fortune-tellers and many hypnotists, sleight-of-hand performers, conjurers, and powwows.

Every person who is unsaved is more or less under the control of the devil; but there is a vast difference in being a sinner and merely under the devil's control, and being possessed with evil spirits. Some who have been fanatic on this line have been able to conclude that almost every sinner is possessed with devils; but this is not the case, and we should be sure that we have the mind of the Lord before we conclude that a person is possessed with devils, or Satan will take sides with us and push us too far.

Casting Out Devils.—Those who are bound by the devil, either in soul or body, must be loosed before they can find salvation or obtain healing. Sometimes, however, casting out the devils may effect a cure for physical ailments; but it can never effect salvation. When the devil

is cast out of a man he is left "empty, swept, and garnished" (Mat. 12:44), and if the vacuum is not filled by the salvation of Christ, the unclean spirit "walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; . . . Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Mat. 12:44, 45. When the evil spirits have been cast out of a person, repentance should immediately follow, that the soul may be saved and fortified, so that when Satan returns, as he invariably does, he will find his room occupied by One that is mightier than he.

Every minister of the gospel who is called and sent by the Lord is commissioned to cast out devils. There have been three commissions given to preach the gospel: (1) The commission to the Twelve, which was only to "the lost sheep of the house of Israel." (2) The commission to the Seventy. (3) The great commission to preach the gospel to all nations. Each of these commissions contained the power and authority to cast out devils.

1. The commission to the Twelve. "Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases." Luke 9:1. The apostles exercised this power both before and after Pentecost. "For unclean spirits, crying with loud voice, came out of many that were possessed with them." Acts 8:7.

2. The commission to the Seventy. "After these things the Lord appointed other seventy also." Luke 10:1. And he said to them, "Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy." Luke 10:19. "And the Seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name." Luke 10:17.

3. The commission to preach the gospel to every creature. This commission also contains the power and authority to cast out devils. "In my name shall they cast out devils." Mark 16:17. Jesus did not give the Seventy power over all the power of the enemy and leave us powerless to withstand him; but through faith in His name, the true followers of Christ to-day have power to command the evil spirits of the devil


is cast out of a man he is left "empty, swept, and garnished" (Mat. 12:44), and if the vacuum is not filled by the salvation of Christ, the unclean spirit "walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; . . . Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Mat. 12:44, 45. When the evil spirits have been cast out of a person, repentance should immediately follow, that the soul may be saved and fortified, so that when Satan returns, as he invariably does, he will find his room occupied by One that is mightier than he.

Every minister of the gospel who is called and sent by the Lord is commissioned to cast out devils. There have been three commissions given to preach the gospel: (1) The commission to the Twelve, which was only to "the lost sheep of the house of Israel." (2) The commission to the Seventy. (3) The great commission to preach the gospel to all nations. Each of these commissions contained the power and authority to cast out devils.

to come out, and they are compelled to obey. Neither are we left like the sons of Sceva, to 'adjure the devils in the name of Jesus whom Paul preached' (Acts 19:13-16); but we may have a living reality of a present and powerful Christ dwelling in our souls, at whose name the devils tremble and recede to the abyss from whence they came.

All devils do not come out by merely commanding them to depart, but in some cases much earnest prayer, and fasting, is required. Mat. 17:21.

Manifestations of Devils.—The manifestations of the devil in those possessed with evil spirits are as varied as the unnumbered legions of devils themselves. Sometimes the only manifestation is nothing more than a false doctrine and a spirit of heresy combined with stubbornness. Many times there are few or no manifestations till the devils are commanded to come out, when they will cause the greatest physical contortions, often foaming, growling like a dog, or hissing like a snake, and many other noises. Afflictions, such as insanity, epilepsy, and many other infirmities are sometimes the manifestations of devils. Sorcery, witchcraft, and all



other familiar spirits are always the manifestations of evil spirits, which manifestations will be more thoroughly treated in the following chapters. For a more extensive work on casting out devils, the reader is referred to "The Secret of Salvation," published by the Gospel Trumpet Co.

SPIRITUALISM.

Spiritualism has left its dark trace on the human family almost from man's earliest existence. Some have believed and many have disbelieved in the reality of communing with departed spirits. Spiritualists have flooded the world with their literature and "lying wonders" to prove that what they claim is real; and should we throw away our reason and be guided by fickle stories concocted by men and devils we should surely arrive at a hasty conclusion that the spirits of departed friends could be conversed with, seen, etc.

That spiritualists have communion with spirits is not hard to believe; but that they commune with the spirits of men and women who have had an existence in this world is incredible, to say the least of it. That spiritualists do have communion with spirits can be easily proved, but these spirits are invariably the spirits of devils, and not the spirits of the departed dead they feign to be. Some scientists

who have possibly been a little skeptical concerning the supernatural have tried to account for the manifestations of spiritualism in phrenology; but in so doing they expose their ignorance of its real source. This is one weakness in infidels, scientists, and philosophers, to account for everything in a natural way. On the other hand, a weakness in professors of religion to ascribe everything which is superhuman to the divine has led many to believe in spiritualism and kindred superstitions.

There are three great sources from which all things must emanate; the divine, the natural, and the diabolical. Spiritualism neither proceeds from the natural nor the divine; hence the only source left for it is the diabolical. This we shall proceed to prove is its true source.

Spiritualism Not of God.—The first and surest proof that anything is false or true is the Word of God, to which we shall appeal. "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world." John 4:3. Spiritualists virtually deny the divinity of Christ, and

if in every other way they were as spotless as snow this is enough to prove them false and not of God.

Spiritualism is not of God, because it does not teach and practise the gospel. It never leads any one to conversion or real salvation, but deals in mysticism. Spiritualism is not of God, because those who have forsaken God, or never knew him, can communicate with spirits through spiritualistic mediums. Saul the king of Israel said, "God is departed from me, and answereth me no more" (1 Sam. 28:15); and yet he could get an answer through the witch of Endor, who was nothing more nor less than a spiritualistic medium. God would not answer him, and yet he received an answer through spiritualism; hence spiritualism is not of God. This syllogism is unanswerable, and proves conclusively that spiritualism is not of God.

Spiritualism is not of God because all spiritualists are at times compelled to practise fraud. They acknowledge that at times their spirits fail to work and at such times they resort to sleight of hand, fraud, and ocular deceptions to maintain their cause.

Spiritualism Not a Natural Phenomenon.—

The fact that spiritualists have sometimes been found to practise fraud has led some investigators to conclude that it is all sleight of hand. Others have attributed it to hallucination, or have tried to account for it in phrenology. I have before me two large books that are given almost exclusively to researches in spiritualism; one especially, by the learned William A. Hammond, M. D., containing three hundred and sixty-six pages, all of which are given to trying to prove spiritualism a natural phenomenon. Such men possibly would not hesitate much to try to prove that the casting out of evil spirits by Jesus of Nazareth was only hallucination, or could be traced to natural sources. Spiritualism and witchery in the Bible are always in opposition to the Spirit of God, which is a proof that it is not a natural law. True, unregenerated human nature is opposed to the Spirit of God; but all other nature accords with the Bible.

The case of the "wise men" of Egypt clearly proves that spiritualism is not a natural phenomenon. "For they cast down every man his rod, and they became serpents." Ex. 7:12.

Now let the mental philosophers and phrenologists tell us, if they can, where in the human cranium or brain the organ is located that enables us to turn rods, walking-canes, etc., into serpents.

The case of the witch of Endor also clearly proves that spiritualism is not from a natural source. The witch of Endor was nothing more nor less than a spiritualistic medium, and when we see modern mediums do wonderful things we can truthfully say, "History is repeating itself." That Samuel did not come back from the spirit world at the call of the witch of Endor is clear to the author's mind, although Saul thought it to be Samuel, and the spirit told him the truth. But Satan would dare to tell the truth if by so doing he could disguise his personality and deceive his hearers. It is clear, however, that this was a superhuman occurrence, for as soon as the witch saw the spirit she knew Saul.

It has been thought by some that Samuel really came up at the call of the witch, and from one point of view, it would seem that Samuel did come in verity; but viewing it from another side, it seems conclusive that he did not.

I do not wish to set aside the judgment of others or contradict those whom God has used in setting forth his Word, but it seems clear to me from the following considerations that Satan sent an imitation of Samuel.

1. Had this spirit been Samuel he could not have truthfully said, "To-morrow shalt thou and thy sons be with me" (1 Sam. 28:19); for in the spirit-world the wicked are not with the just.

2. If this was a wicked spirit and only imitating Samuel, then it could truly say to backslidden Saul, "To-morrow shalt thou and thy sons be with me." Christ could say to the thief whom he had pardoned, "To-day shalt thou be with me"; but Samuel could not have said this to wicked Saul.

3. Samuel was with Abraham in Paradise. The spirit that spoke to Saul said, "To-morrow shalt thou and thy sons be with me." Therefore if that spirit was Samuel wicked Saul and his sons went to Paradise.

It is reasonable to suppose that the spirit of divination could imitate Samuel; for familiar spirits, through modern mediums, even imitate the voice of those who are dead, insomuch that

one is led to believe that he is conversing with a departed friend, when in reality he is talking to an evil spirit. The Bible in speaking of the spirit that conversed with Saul calls it Samuel. The writer is not commenting on spiritualism, but simply narrating the circumstances as they occurred in the cave of Endor, and leaves us to conclude from the other scriptures and Saul's spiritual condition that this was all a deception of the devil.

Spiritualism Purely Devilish.—We have clearly proved that spiritualism is not of God, and not a natural phenomenon, so the only source left for it is the infernal or devilish. From this source it truly emanates. It is of the devil, because God commanded the children of Israel to have among them no such characters as witches, enchanters, or those who consulted with familiar spirits, or who used divination. "Thou shalt not suffer a witch to live." Ex. 22:18. "There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necroman-

cer." Deut. 18:10, 11. "For all that do these things are an abomination unto the Lord." Deut. 18:12.

Another clear proof of its diabolical origin is the Egyptian sorcerers, who opposed Moses and Aaron, the servants of God. These magicians cast down their rods and they became serpents; but God, to show that he was almighty, caused the serpent which came from Aaron's rod to swallow up the rods of the Egyptian sorcerers.

Though spiritualism is a devilish reality, it is not to be feared by the children of God; for one child of God by faith can chase a thousand, and two put to flight ten thousand wicked spirits. If you want to see a spiritualist's seance put to confusion let some one with faith in God step in and rebuke the devil and wicked spirits. The only way to become a spiritualistic medium is to abandon oneself completely to the devil, to be used of him at his will. It has been said that when a person is to become a medium he must place his hands upon a clean silver plate, and take an oath that he will be as clear of God as that plate is of dirt. Whether this statement is absolutely true or

not, it is a fact that all mediums are simply possessed with devils and by them led at their will.

Spiritualism in general is a hotbed of free-love spirits, unclean spirits, and every other diabolical spirit Satan sees fit to impose upon them. In short it is the devil's headquarters on earth. While false doctrines and wicked spirits are by no means confined to spiritualism, it is the nearest in the image of Satan. It is the purest breed of earth-born children of the devil.

The reader has by this time arrived at the conclusion that while the writer believes spiritualism a reality he sees no good in it. Possibly the most convincing proof of its reality and diabolical origin is the workings of modern spiritualists. Hundreds of cases could be inserted here where spiritualists have performed wonders; but as spiritualism is so general in America, and mediums, clairvoyants, etc., are so numerous, we will leave out for the greater part its devilish manifestations. If we were trying to refute the reality of their communion with spirits, then we should have need of detail; but we freely admit that spiritualists do commune with spirits, but these spirits are the spirits of

devils, and never the spirits of the dead. The best and only successful way to oppose spiritualism is to grant that mediums can have communion with spirits, and then prove these to be evil spirits, which is an easy task.

Outposts of Spiritualism.—The adherents of spiritualism are by no means confined to the ignorant; but, on the contrary, some of the most intelligent men and women of the present age have been duped by spiritualism. However, intelligence or knowledge is not wisdom, and many who are less informed in philosophy are wiser in spiritual things. Knowledge is dangerous, but wisdom is trustworthy. A desire for the mysterious has led many a person into the dark fogs of spiritualism and many other errors.

Hypnotism, mesmerism, and voluntary somnambulism, while not proceeding directly from the operation of evil spirits, are often used to lead souls on to believe in and partake of spiritualism. Witchery, sorcery, fortune-telling, clairvoyance, powwowing, conjuring, magnetic healing, and dozens of other inventions of men and devils are outposts of spiritualism, and should be avoided by every child of God.

The weigie-board is also an effectual means in the hands of Satan to lead unsuspecting souls into the dark realms of spiritualism. The case of Annie Moore Cable, an intelligent young lady, who commenced with the weigie-board, and ended in the insane asylum, should be sufficient warning to all to keep clear from all such traps of the devil. When once Satan has succeeded in ensnaring a soul in the net of spiritualism, he can then control it as seems best to him. He can then impose insanity, free love, or any other vile spirit upon his dupe, to destroy both soul and body, and accomplish his fiendish desires.

History of Spiritualism.—To point out the most remarkable events in the history of spiritualism would require many volumes, so we shall content ourselves with a very brief outline of its diabolical career. Possibly the first record we have of spiritualistic manifestations was of the Egyptian sorcerers; but the Egyptians were not alone in such manifestations, for almost, if not absolutely, all ancient nations were more or less cursed with spiritualism, divination, sorcery, etc.

The nature of all heathen worship made it an

excellent hiding-place for Satan, and he was not slow to make good use of the opportunity; consequently the ancient priests of all religions, being ignorant of the true God, fell into spiritualism, sorcery, and witchcraft. By means of such manifestations as could be accomplished through sorcery, the ignorant heathen were induced to believe that their dumb idols of wood and stone possessed the power to bless or curse them, hence they lived in constant dread of their gods. All heathendom to-day is pervaded by spiritualism, and here spiritualism has its origin. It is to be wondered at that men of great learning, who are versed in mythology, could be duped into modern spiritualism; nevertheless it is true that many learned men and women are spiritualists. Spiritualists are not, as many suppose, exclusively the ignorant and unlearned.

Spiritualism continued to increase till, at the birth of Christ, this world had become a teeming mass of spiritualistic mediums, conjurers, and idolatrous sorcerers. We could here fill pages with the manifestations of the astrologers, witches, and so-called wise men of ancient nations; but to the most of people ancient his-

tory seems too far away. Babylon, Media, Assyria, and even Egypt, Greece, and Rome, to the most of people seems like a half-forgotten dream or a dim specter of past ages. At the time of the birth of Christ the whole world was under the control of the Roman empire and every nation had been allowed to retain its own gods and worship them as they pleased. This gave an excellent opportunity for all kinds of sorcery and divination. That spiritualism and kindred works of the devil were prevalent is obvious from the reading of the Acts of the Apostles. Jesus encountered the devil in almost every form, casting him out by the power of his word.

The first notable case of spiritualism we read of after the ascension of Christ is that of Simon the sorcerer, who was met by Peter and John when they visited Samaria. The account given of this agent of Satan in holy writ is very short, but we read that he "used sorcery and bewitched the people of Samaria, giving out that himself was some great one." Acts 8:9. For a while it seemed that Simon had renounced his sorcery, but on seeing the Holy Spirit given by the laying on of hands, he offered the apostles

money that he might receive the same power. "But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." Acts 8: 20, 21.


We read no more of Simon in the Bible, but Eusebius tells us that he continued in his sorcery, and finally went to Rome, where he obtained many followers. Justin tells us that he was deified at Rome, where a statue was raised to his honor. This statue stood in the river Tiber on an island between two bridges, and had on it the superscription in Latin "*Simoni Deo Sancto*," which is, "To Simon the Holy God." He doubtless held the people in his control by witchery, as he did at Samaria.

The same vile spirit that followed Simon Magus still clings to spiritualism. It is said that while he was at Rome a certain woman whose name was Helen joined herself to him, and was called "The first idea that proceeded from him." Eusebius tells us that this woman was known to have been a public prostitute. Eusebius further says, "Every vile corruption

that could either be done or devised, is practised by this most abominable heresy, of a sect that ensnare those wretched females who are literally overwhelmed with every kind of vice."

In the sixteenth chapter of the Acts of the Apostles we read of a certain damsel possessed with a spirit of divination, who followed Paul and his colaborers until Paul cast out the spirit of the devil. Her masters seeing that the hope of their gains was blighted became much enraged and sought to have Paul and Silas imprisoned. This damsel was a fair type of modern spiritualistic mediums; and if the evil spirits were cast out of them their hopes of gain would be defeated, and their pretended communion with the departed spirits of human beings would be discontinued.

Shortly after the death of the apostles spiritualism found a permanent home among the priests and monks of the Catholic sect, where it has been harbored and petted ever since. For a history of spiritualism from the third to the fifteenth century the reader is referred to the many histories of Catholicism, with its pretended communion with departed saints, purgatory, lying wonders, etc. Like all other spiri-



tualistic movements they have had some manifestations of the spirits of devils interspersed with their own lying wonders and deceptive imaginations.

Spiritualism did not cease, however, with the fifteenth century, nor is it now confined to Catholicism. "According to quotations given by Chevreul, the divining-rod was used at the end of the seventeenth century for obtaining answers to questions as table-tilting now is."—*Encyclopedia Britannica*. Many instances could be cited where spiritualism has left its trail through, and near the end of, the medieval period; but we shall now notice modern spiritualism in its Protestant robe. I say Protestant robe, because it has crept into many Protestant sects in one form or another. And why should we wonder at either Catholicism or Protestantism being filled with sorcery since John says, "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird"? Rev. 18: 2.

Modern spiritualism in America, as we know of it to-day, had its first outbreak with the Fox girls in Hydeville, Wayne Co., N. Y., about the

year 1847. Since that time mediums, clairvoyants, and sorcerers have multiplied to an amazing extent. Some years ago, according to Judge Edmons, there were in the United States alone somewhere from eight to eleven million who believed in spiritualism. This number possibly included all of every denomination who believed in communion with the dead, as there are many confirmed spiritualists who do not belong to the organization by this name. "Nevertheless the organization is of considerable extent. There were in America, in 1870, twenty State associations and one hundred and five societies of spiritualists, two hundred and seven lecturers, and about the same number of public mediums."—*J. Stanley Grimes*. This number has doubtless been greatly increased since 1870.

Mediums.—This is a name given to an order of spiritualistic performers, and is certainly a very appropriate name, from the fact that they act as a common medium for the devil, to transport his vile messages to the souls of men and women. They are a "medium" between men and devils; or in other words, half human and half demon.

There are many different kinds of mediums,

generally distinguished by their different ways of manifesting the mind of the spirits by which they are controlled. They are: (1) Physical mediums, who are supposed to be able to do mechanical or chemical feats without the use of mechanical or chemical means; in other words, they are supposed to do things which from a natural standpoint are impossible; such as taking fire in the hands without being burned, increasing the height of the body, suspending the body in the air, etc. (2) Seeing and auditive mediums, who see and hear spirits. (3) Sensitive mediums, who claim to be sensitive to the touch of spirits; such persons are doubtless more sensitive to the touch of infernal spirits than they are to virtue and truth or to the Spirit of God. (4) Speaking mediums, who make known in words the mind of the spirit which controls them. This is always done in a trance state. (5) Curing mediums, who profess the power to heal disease. And no wonder if they should succeed sometimes, as the spirits of devils may work miracles. Rev. 16:14. (6) Pneumatographic, or writing mediums. These are more rare than other mediums. In the case of pneumatographic messages they are sup-

posed to obtain writings direct from the spirits without human intervention; while in writing mediums the spirits cause the medium to do the work. All successful mediums are devil possessed and are perfectly sold out to Satan to do his bidding and accomplish his will.

Conclusion.—When we view the whole maze of spiritualistic confusion we would almost think it impossible that intelligent men and women could be deceived by it; but when we remember Confucius, who had more followers than any other man who ever lived; when we think of Mohammed, who claimed that he was taken by the angel Gabriel to the seventh heaven, and that from there he ascended to the throne of God, we do not wonder quite so much at people being deceived by spiritualism. Think of that notorious falsifier—Mohammed—who claimed that after he had climbed to the throne of God he saw written there, ‘There is but one God, and Mohammed is his prophet.’ And to think that the followers of such an impostor are more than the followers of Christ, the Son of God, surely reminds us of the saying of Jesus, “Wide is the gate, and broad is the way, that

leadeth to destruction, and many there be which go in thereat." Mat. 7: 13.

Then there are the Shakers with all their shaking and gesticulations; and men believe in them. And the Catholics, who are more in number than any other so-called Christian sect, with their pope, priests, and purgatory, invoking of saints, "hail Mary prayers," etc. Then there are the Mormons, with their pretended prophets, priests, presidents, counselors, concubines, saints, and seventies, and a hundred other things. And when we think of all these—to say nothing of the priests and pretended virgins of the ancient Grecian temples and the monks of the middle ages—we do not wonder so much that people would believe in and be deceived by modern spiritualism.

One thing which greatly helps the devil in getting people into spiritualism is the early education many children receive. In school, in the kindergarten, and at home around the fire-side they hear fairy-tales, ghost-stories, and "old wives' fables," till they are led to believe in them from their youth. Children who are led by their parents and teachers to believe in Santa Claus, fairies, and ghosts are easier led

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into spiritualism. If our schools and homes could be entirely rid of all pagan superstition, and people could be led to trust more in Providence and less in luck, horse-shoes, charms, fables, and "old sayings," we could better combat the powers of sorcery, witchcraft, and spiritualism.

HYPNOTISM.

There appeared in the city of Paris, France, in 1784, during the reign of Louis XVI., a Swiss physician whose name was Franz Anton Mesmer, who by his experiments produced such an excitement among the French that the government appointed a committee to look into the matter. Mesmer performed many wonderful things; people were healed of many supposed maladies, and many were thrown into a state of trance. Some of Mesmer's patients seemed too weak to stand the strain and were thrown into convulsions and hysterical fits, in which the bodily contortions were so great that it became necessary to prepare a padded room for their safe keeping.

Mesmer's theory was that there was an electrical or magnetic connection between the earth, the planets, and all animated nature; that the means of transmitting this current was a very fine and subtile fluid which penetrated everything. Mesmer believed that this magnetic

fluid exercised an immediate action on the nervous system, with which it embodied itself, producing on the human body phenomena similar to those produced by the loadstone or magnet. This fluid he called animal magnetism.

That there is such a thing as animal magnetism is a well-known fact. Every person is charged, more or less, with electricity. But God fixed a law in nature to govern this the same as the nerves, the heart, and every other involuntary organ or member of our beings. When we abuse ourselves either by intoxicating drugs or by mesmerism, or by any other invention of men or devils, we need not be surprised to find ourselves physical, mental, and moral wrecks. Mesmer claimed that this magnetic fluid could be generated by the brain, and could be projected to infinite distance into the brains and bodies of susceptible persons, curing their diseases, putting them to sleep, etc.

Mesmer's followers did not stick to his teaching very closely, consequently there were several theories offered to the public. Mesmerism was first given public attention in America in 1837, when Dr. Hartshorn introduced it in Providence, R. I. The notices given in the

newspapers of his mysterious success induced many to try like experiments.

In the year 1842 Dr. Braid, of Manchester, Eng., offered to the world a new theory, which he called, and which is still known as, hypnotism. Mesmerism and hypnotism are the same in effect, but different in theory. The most common way of producing the hypnotic trance is requiring the subject to gaze a long time at some bright object.

The Secret of Hypnotism.—I have before me several books on hypnotism, all of which are favorable to it, and all of them agree as to its source, effects, etc. Besides this I have Prof. L. A. Harraden's "Complete Mail Course of Twenty Illustrated Lessons in Hypnotism," in which he gives full instructions how to produce every known stage of the hypnotic trance, or "nerve sleep," as the word implies.

The secret and underlying foundation of hypnotism lies in the attitude of the mind of the subject. No one can be hypnotized who opposes it and refuses to submit to a hypnotist. The secret lies in the mind being subjective or objective. Any one who will submit to a hypnotic performer can be hypnotized. Those

who have weak will power and those who are easily influenced are in more danger of being imposed upon by hypnotism than persons who are inclined to egotism, or persons who have strong individuality. Yet men of strong minds make good subjects for hypnotists, because they have the power to consciously subject their minds to a hypnotic performer.

Hypnotism is not always manifested in the trance state, but it has many different forms. Book agents use it to influence people to buy their books. Bankers, merchants, brokers, salesmen, and men in almost every similar vocation of life resort to hypnotic influence. Lawyers, public speakers, and even some professed ministers of the gospel are guilty of resorting to hypnotic power to influence their hearers. Numerous scientific schools are springing up all over the world, teaching hypnotism under different names as a business qualification. A few weeks ago the writer received several letters from "The Columbia Scientific Academy," of New York City, offering great inducements to learn what is called the "Ki-Magi" system, which is a conglomeration of personal magnetism, palmistry, and hypnotism.

Such deceptive schools generally offer their students unlimited influence over other people, power to heal all manner of diseases, and a fortune in a short time.

Hypnotism is a state and condition similar to that of somnambulism. Somnambulism, or sleep walking, is caused by a morbid state of the mind and nerves, in which persons have been known to perform almost every kind of work without having any remembrance of the same after waking. Dr. Hammond tells us of one woman who would arise in the night and prepare the family breakfast and return to bed without having the slightest remembrance of it in the morning. Others have been known to write letters, walk about on the housetop, go in bathing, and do many things that they would fear to do while awake. This state is known as involuntary somnambulism, while hypnotism is supposed to be voluntary somnambulism. Those who are natural or involuntary somnambulists are not accountable for being in that condition, as it is brought on by disease, and sometimes by deep sorrow.

This is conclusive evidence to me that hypnotism in its simple form is not the direct oper-

ation of evil spirits, as some believe, but an abnormal condition of the mind and nerves, of which Satan may easily take advantage; and, as we have before stated, hypnotism is an outpost of spiritualism. As soon as the inherent principles of animal magnetism are so operated upon as to produce hypnotism it gives Satan every advantage. Thus, while not purely of devilish origin itself, hypnotism is dangerous, and is much used by Satan to destroy souls. In fact, to one who has light on the same it is not only dangerous but sinful.

We are sure that no Christian can have anything to do with hypnotism and retain the grace of God. I am convinced that those who continue far in hypnotism are soon possessed with familiar spirits. Professor Harraden gives us to understand that a person may develop on the line of hypnotic telepathy till "he will occasionally affirm that certain things are happening in a distant State, and this is clairvoyance, or the independent vision of subconsciousness." Had he said, "This is the state of being possessed with familiar spirits," he would have told more truth.

Dangers of Hypnotism.—Hypnotism is extremely dangerous. He who indulges in it en-

dangers himself in every way, both morally and physically. In spiritualism the subject surrenders soul, mind, and body to the spirits of devils; and in hypnotism the subject surrenders his will to a hypnotic performer, who is almost invariably a child of the devil. Any man should think too much of himself to give his mind, character, and reputation into the hands of another person, to be used for anything and everything. Says Prof. Harraden: "While under its influence [the hypnotic sleep] his faculties and senses will be under the control of the operator, and he [the subject] will obey any command that may be given him." "Will obey any command." Does not this mean that hypnotism can be used for evil purposes? Many a young lady has been robbed of her virtue through the subtle influence of hypnotism; and by it many a young man has been led to the brothel. And yet all hypnotic advocates deny that it can be used for such purposes.

At first it might be impossible to induce a person to commit a criminal act; but every time a person is hypnotized he becomes more perfectly under the control of the operator. As proof of this I again quote Prof. Harraden, who

says in lesson three of his "Mail Course": "Right here let me say, that if possible when selecting your first subject, get one who has been hypnotized before, as they are much easier influenced."

Ever since the dawn of mesmerism it has been a question of debate as to whether a subject in the somnambulistic state can be induced to shed blood. There once arose a dispute between the rival schools of Nancy and Paris as to whether a subject of good moral character could be induced at the suggestion of the operator to commit a serious crime. This dispute led to many experiments. Nancy maintained that it was possible, while Paris held the negative. Paris said that although a subject could be induced to commit an ostensible murder with a paper dagger, yet if a real dagger were given, the conscience would arouse and forbid the act. Nancy disbelieving this prepared a man of straw and placed it in the bed of a well-known professor, which was kept a secret from the students. Next a subject was chosen who was ignorant of the straw man in the professor's bed. He was then hypnotized and given a real dagger and told to go and stab

the professor through the heart. The subject at once went to the professor's room and plunged the dagger into the heart of the straw man. As Paris still doubted after this experiment they were invited to take the place of the straw man, but never accepted the invitation.

Hypnotists are taught from the beginning to lie to their subjects and make them believe their lies if possible. After instructing the operator to promise the subject to make him do nothing "ridiculous, or hurtful to his dignity," Prof. Harraden says, "Even if you intend otherwise this little fiction may be deemed pardonable in the interests of science." He further says, "You will certainly find later on that deceptions are so often required as not to seriously affect your conscience." Shame, shame, on a man who will teach men to deceive for filthy lucre and popularity!

Hypnotism is dangerous, and every man and woman who loves virtue and right should spurn it and cry it down. It is an agent of the devil to destroy soul and body. Every child of God should be warned against all such tricks of the enemy of souls.

MAGNETIC HEALING.

All magnetic healing is founded on the theory of Dr. Anton Mesmer and Dr. Braid, the founders of mesmerism and hypnotism. Having perused a complete course in magnetic healing I am thoroughly convinced that all modern healers, such as John Alex. Dowie, Sanford, Schlatter, Merritt, and Weltmer, are nothing more than hypnotists or mesmerists clothed in, and a disgrace to, the name of Christianity.

All magnetic healers, with a few exceptions, claim that their power comes from God. Magnetic healers are always men or women with strong individuality and ruling force, by which the mind is overpowered and deceived. Dowie, Weltmer, Mrs. Eddy, and many others of the same class are fair specimens of hypnotic performers. Dowie claims his power from God, Mrs. Eddy, Sanford, and Merritt claim the same, and yet they all differ, and even quarrel

and fight. "Is God the author of confusion? God forbid."


Weltmer founds his doctrine on the text, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Mat. 18:19. Such perverters of holy writ will receive their just recompense of reward at the final judgment, when God shall reward the wicked. Some of these impostors have the brazen audacity to say that Christ was a magnetic healer, or used the power of hypnotism. Such is almost as bad as the Pharisees, who ascribed his work to the power of Beelzebub, the prince of devils.

To be healed by faith in God does not require the magnetic passes of mesmerism, nor the senseless gaze of hypnotism. Divine healing comes from God through the simple means laid down in the Bible, such as anointing with oil, laying on—not rubbing—of hands, prayer, and faith. It also comes "without money and without price," while magnetic healers are usually money beggars. God will heal the sick, cast out evil spirits, and answer prayer to-day, the same as he ever did; but the people of his choice

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should beware of modern impostors sent out by the devil "to deceive the very elect if possible." That they cure diseases we can not deny, for the spirits of devils can work miracles (Rev. 16: 14), and the Egyptian sorcerers turned their rods into serpents; but they deceive the soul and drown it in perdition to accomplish their mysterious end.

May the Lord help every true child of God to quickly flee the dark ruins of mystic Babel and steer clear of every black art and invention of the wicked one. We now stand in the battle's front, surrounded by the hosts infernal, and face the stern realities of the severest struggle ever engaged in by Christian soldiers. Mesmerism, hypnotism, spiritualism, false healing, and "lying wonders" of every description lurk on every hand to deceive. This calls for double diligence on the part of the children of God. Surely the "fig-tree is budding," and the signs of the time in general proclaim to all that the "Son of man" is near to come. 'Wicked men and seducers are waxing worse and worse, deceiving and being deceived;' reveling on to the final judgment, blinded to their certain awful doom.



"We have reached an awful era
In the onward flight of years;
While the nations are in slumber,
Crying peace and drowning fears,
Lo! the shadows of creation
Lengthen to the eventide;
The Lord is surely coming
To receive his holy bride.

"While we stand upon the summit
Of the everlasting rock,
Every human structure 'round us
Crumbles into gen'ral wreck;
Mighty heralds swiftly flying,
Sound the news from shore to shore,
The Bridegroom is returning,
And already at the door."

CHRISTIAN SCIENCE.

Christian science is the name given to one of the most unchristian and unscientific sects in existence, of which the devil is the father and Mrs. Mary Baker Eddy is the mother. Almost every sect in existence has interspersed with its numerous errors a few fragments of truth; but Christian science has less truth and more error than any crooked creed of which I know. In fact it would be putting it very little, if any, too strong to say that every principle taken separately or collectively is purely of dévilish origin.

The origin of many of the principles which go to make up Christian science is buried in the heart of ancient mythology, heathen philosophy, and pagan superstition; but the conglomeration of heathenism, superstition, pantheism, atheism, hypnotism, and devil power, known to the world to-day as Christian science, owes its origin, as we have before intimated, to Mrs. Eddy and the devil. The statements we have here made are

clear and plain, but not exaggerated in the least, as we shall now proceed to prove. The first point we wish to notice is that Christian science is false and deceptive in its name, and is not what it is claimed to be. It is neither Christian nor scientific, but directly the opposite.

Christian Science Antichristian.—1. It is antichristian, or antichrist, because it denies the incarnation of Christ, which is the first principle of Christianity. Here are the words of Mrs. Eddy: "God can not become finite and so be *limited within material bounds.*" Even if Christian scientists were to acknowledge that Christ was as we are—sin excepted, or that he was "made like unto his brethren," they would still deny his literal incarnation, as they do not believe that anything is material. "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, where-

of ye have heard that it should come; and even now already is it in the world." 1 John 4:1-3.

By Mrs. Eddy's own statement and the testimony of eternal truth, she denies and scoffs at the fundamental principle of Christianity, and applies the name Christian to the very theory that denies Christianity. The very doctrine that to the mind of Mrs. Eddy appears Christian or Christlike, is what the apostle John calls antichrist. Having learned this much of Mrs. Eddy's judgment the reader will not be surprised at what is to come.

2. They deny the personality of God. "God is the principle of the universe." This means—if it means anything—that God is not a person, but a principle and has no existence apart from his work. And that the student of Christian science may not be mistaken in her meaning Mrs. Eddy further says: "We think of God no longer as a distinct personality, but as ever-present and impersonal Life, Truth, Love, Divine Mind." This is a pure and unadulterated principle of Oriental pantheism, and a positive denial of a personal God. Pantheism teaches that the universe taken or conceived of as a whole, is God; that there is no God but the com-

bined forces and laws which are manifested in the existing universe. Who can fail to see the undoubted identity in this teaching and the atheistic statements of Christian scientists? "God is not a person, but a principle." This means that when God said, "Thou canst not see my face" (Ex. 33:20), he was mistaken or deceived in himself, as a principle could not have a face. It also means that John was using superfluous language when he said, "No man has seen God at any time" (John 1:18); for if God is Life, Love, etc., it would be wholly unnecessary to say that no man has seen him, as all are aware that such elements as life and love can not be seen.

It further means that all the inspired writers from Moses to St. John were badly in error in always applying personal pronouns to God, as they should be applied to persons only. It also means that God himself was mistaken when he said, "I AM THAT I AM." According to Christian science he should have said, "IT IS THAT IT IS," as "I" is applied to persons only; and in speaking of such elements as love, life, and truth we should always say "it." Christian science makes God an absolute, impersonal;

over-changing, and boundless "it," while we have always supposed that God is a person, because the Bible says so. Wonderful revelation of science and health!

If any one doubts what I have said about Mrs. Eddy's teaching concerning the personality of God I refer him to pages 377, 378, 393, and many other places in "Science and Health." *

Mrs. Eddy also denies the personality of Satan in the same strong terms in which she denies the personality of God. Moreover, she denies the existence of sin, and thus overthrows the atonement and makes a fool of the Son of God, in that he came to die for the eradication of a thing or a something which never existed. She further believes that Christ was God only as every other man is God, and even claims that his death was caused by animal magnetism. (See "Science and Health," page 516.)

Mrs. Eddy and her followers are antichristian in their doctrine of healing, which is a main spoke in their wheel. They deny sickness, pain, and death, and make the healing power of God

* As there have been several revisions of this book the pages may sometimes vary a little.

of no effect and the gift of the Spirit an illusion. Mrs. Eddy says, "There is no sickness." James says, "Is any *sick* among you? let him call for the elders of the church [not Christian science healers]; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the *sick* and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." Jas. 5: 14, 15.

Christian scientists also charge for their healing, while Jesus says, "Freely ye have received, freely give." In this again it proves itself anti-christian and antichrist. Mrs. Eddy also sells a souvenir spoon, in the bowl of which is an etching of her home, and on the handle is the likeness of "Mother Eddy." These spoons are made in gold and silver and sell for five dollars and three dollars, respectively. "Mother Eddy" asks her followers to buy these as a means of grace and healing.

Christian scientists are also unchristian in their practise of making merchandise of the gospel, or preaching for money. Mrs. Mary Mason Baker Glover Patterson Eddy, the mother of Christian science, has accumulated already a small fortune. At one time she

charged three dollars for twelve lectures, or lessons, that she gave each class that attended her metaphysical college. This looks to me like being "greedy of filthy lucre." One Christian scientist of Peoria, Ill., claims that his religion cost him \$1,000. Yet he has always been a poor man, and possibly always will remain so if he clings to Christian science; and what is worst of all, he will be a pauper at the judgment without eternity's gold and the wedding-garments of righteousness.

The following is a short comparison of the doctrines of Christian science and the Bible, by Dr. A. J. Gordon.

Science and Health.—"Jesus never ransomed man by paying the debt that sin incurs; whosoever sins must suffer."—Vol. II., p. 189.
Bible.—"In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14.

Science and Health.—"Sin is not forgiven; we can not escape its penalty."—Vol. II., p. 165.
Bible.—"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Science and Health.—"Petitioning a per-

sonal Deity is a misapprehension of the source and means of all good and blessedness; therefore it can not be beneficial.”—Vol. II., p. 170. *Bible*.—“In everything by prayer and supplication with thanksgiving let your requests be made known unto God.” Phil. 4: 6.

Christian science denies the personality of both God and the devil; does not believe the incarnation of Christ; scoffs at the idea of prayer and the heavenly birth; considers sickness, sin, pain, and death illusion; divines for money; and yet its blind devotees lean upon the Lord and say, “Is not the Lord among us? no evil can come upon us.” Micah 3: 11. No one but a person with a seared conscience and a reprobate mind could christen such a mass of antichristian tenets as Mrs. Eddy has Christian science. How can a thing be Christian which denies every principle of Christianity?

Here are a few more of Dr. Gordon’s comparisons of the Bible and Christian science, that are very interesting and instructive. These comparisons clearly prove that Christian science contradicts the Bible; and anything that contradicts the Bible can not be Christian.

Science and Health.—“Science decides mat-


ter or mortal body to be nothing but a belief and an illusion.”—Vol. II., p. 193. *Bible*.—“Let not sin therefore reign in your mortal body.” Rom. 6:12. “He shall also quicken your mortal bodies by his Spirit that dwelleth in you.” Rom. 8:11.

Science and Health.—“Man is coeternal and coexistent with God, and they are inseparable in Divine Science.”—Vol. I., p. 173. *Bible*.—“So God created man in his own image, in the image of God created he him.” Gen. 1:27.

Science and Health.—“Mortal body and material man are delusions that spiritual understanding destroys.”—Vol. I., p. 27. *Bible*.—“And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life.” Gen. 2:7.

Science and Health.—“The term souls, or spirits, is as improper as Gods.”—Vol. 1., p. 404. *Bible*.—“But ye are come unto Mount Sion, . . . and to the spirits of just men made perfect.” Heb. 12:22, 23.

Science and Health.—“Man is incapable of sin. . . . Man can not depart from holiness.” Vol. I., p. 541. *Bible*.—“For all have sinned, and come short of the glory of God.” Rom. 3:23.



Science and Health.—"God is too pure to behold [i. e., can not behold] iniquity."—Vol. I., p. 125. *Bible*.—"The eyes of the Lord are in every place, beholding the evil and the good." Prov. 15:3.

Science and Health.—"Principle [i. e., God] never pardons either sins or mistakes."—Vol. I., p. 420. *Bible*.—"If we confess our sins, he is faithful and just to forgive us our sins." 1 John 1:9.

Science and Health.—"There is no death."—Vol. I., p. 531. *Bible*.—"It is appointed unto man once to die." Heb. 9:27.

Christian Science Unscientific.—Science is knowledge — knowledge of principles and causes. Real science is truth, and truth never contradicts itself. Anything that is scientific can be demonstrated, and thus it follows that whatever can not be demonstrated is unscientific.

1. Christian science, so-called, is unscientific because it is not knowledge and can not be demonstrated. How does Mrs. Eddy know that God is impersonal; that there is no devil, no sin, no sickness, no death? Men who have known more of God in one hour than Mrs.

Eddy ever will know—such men as Jesus of Nazareth, Peter, Paul, James, and John. for examples; yes, and thousands of others—have told us that God is a person; that the devil, sin, sickness, and death are real, and then shall we believe the deceptive vision of a woman who is inferior to any of them, and can not demonstrate what she teaches? Verily, nay! Inspiration from God, the highest source of knowledge, says that ‘Christ was made like unto his brethren;’ that ‘he took upon himself the form of man’—sin excepted. It further tells us that God is a person, and, notwithstanding the affirmation of Mrs. Eddy to the contrary, we must believe it. Compare, if you will, the following clear, concise, and scientific statements of Joseph Cook in the following five propositions with the senseless statements of Christian science.

1. “There can not be thought without a thinker.
2. “There is thought in the universe.
3. “There is therefore a thinker in the universe.
4. “But a thinker is a person.



5. "Therefore, there is a personal thinker in the universe."

Placed beside such comprehensive statements as these, Christian science looks about as clear as an ocean fog, and we should almost forget that it is a science but for its name. Christian science has not demonstrated, and can not demonstrate, what it teaches; hence it is not and can not be a science.


2. It is unscientific because it contradicts itself, which science does not and can not do. Christian science denies the existence of sin, and then gives expression to the following contradictory words: "Evil in its manifold forms presents a problem to the world, not lending itself to easy solution."

Christian scientists deny the existence of sickness, and then flood the world with publications on healing, and charge exorbitant prices for healing diseases. If there is no such a thing as sickness they should be arrested for obtaining money under false pretense. It is certainly the height of foolishness for people to pay Christian science healers enormous prices for healing them of chronic or inflammatory nothingness. We once heard of a man who called for

a Christian science healer and was told that he was not sick, but only had a "belief," and was instructed to believe that he was in good health and all would be well. After the treatment was ended the healer presented a bill for \$1.00, and the patient replied: "You do not want \$1.00; you have only a 'belief,' so you just believe that you have the dollar, and you will have it."

A gentleman of the Christian science faith one time received serious injury in his foot, and after being helped to the house he was seated on a chair with his foot supported by a pillow on another chair, when a friend entered and asked what was the matter, and the crippled man replied: "The devil is trying to make me believe that I have my foot crushed, but I will not believe him."

Christian scientists constantly affirm that material existence is all illusion and vapor, and at the same time they use terms referring to material things and speak of them as if they were real. They say there is no devil, and then talk of the devil and his works. They say there is no sin, sickness, nor torment, and yet speak of them constantly. They say there is no death, yet they all talk of death and all die. Consistency with them is not a jewel.



Christian science denies all science, and says there is no earth, no sun, no stars, no satellites, no anything; all is void and empty. Thus they give the lie to God and men, and stepping out into space they defy nothing or nobody to dislocate them from nowhere. Nonsense! you say; and so it is, and we could fill many pages with just such nonsensical statements from Christian science doctrines. "When reading the authorities on this subject," says Dr. Bell, "I have often been reminded of the talks I have had with the insane."

Christian science, as we have before stated, is a mixture of mythology, hypnotism, and Oriental philosophy; and as we have now proved it to be antichristian and unscientific, we shall make a few comparisons of Oriental philosophy and Christian science.

1. "Brahma is the universal spirit, the ground and cause of all existence; but is not an individual, personal Deity."—*Brahmanism*. "God is not a personal Deity, but a principle."—*Christian Science*.

2. "The human soul is a portion of this universal spirit."—*Brahmanism*. "Man is co-eternal and coexistent with God, and they are

inseparable in Divine Science.”—*Christian Science*.

As we have before clearly proved, Christian science bears a strong resemblance to pantheism. It has also stolen a few principles from hypnotism, as will be seen from the following statements. After the operator has been instructed to run a pin through the skin of the wrist of his subject, hypnotism prescribes the following treatment: “There is no pain here. There never has been any pain there.” Before hypnosis you are instructed to say you are dead to all sense of pain; you feel no pain whatever. No pain, no pain! How very much this sounds like Christian science treatment: “No sin, no sickness, no pain.”

Christian science is not, as it is claimed to be, a new discovery. It is only a new collection of diabolical lies that have been used by the devil and his servants for years. Christian science, hypnotism, Weltmerism, Dowieism, and hundreds of other “isms” are only old servants of the devil redressed to gain attention and excite curiosity. And we warn every child of God in the name of Jesus to beware of all such soul-destroying institutions.

In conclusion let me say that according to Mrs. Eddy's doctrine God is anything and everything. For if, as she affirms, "God is all, and all is God," then everything we see, hear, feel, taste, or smell is God; and we may worship stones, trees, mountains, woods, fire, water, animals, and anything in existence, either animate or inanimate. If this is true then the heathen are right, and we poor blinded Christians wander in darkness and superstition and worship that which does not exist—a personal God.

Christian science is of the devil and the purest type of superstition and ignorance. May God help every honest soul to flee from it and find refuge in the God of the Bible. Amen.

SHAKING SPIRITS.

It is not so much my intention to delineate the character of what is known as the Shaker church or community, in this chapter, as to give an exposition of the fanatic shaking and quaking known as "the power" among Shakers. Quakers, Free Methodists, and the followers of Mrs. Woodworth. Those who believe this nervous shaking or power to be of God generally spend more time in preaching about and praying for "the power" than they spend in preaching the gospel and praying for the salvation of souls. They will often spend hours praying for "the power" to come upon them, and when it has come they are prostrated and unable to move or speak for sometime. In this semi-conscious state the muscles become rigid, and the symptoms in general very much resemble what is known in hypnotism as the cataleptic state. In this state a person may be lifted by the head and feet, and some have been known to bear up

a weight of five hundred pounds placed upon the chest while the feet lay on one chair and the head on another. This may seem incredible to some, but it has been demonstrated.

Mrs. Woodworth takes such scriptures as Rom. 13:2, and perverts them to sustain her theory. Many who are uninformed in the Scriptures become entranced with her hypnotic devil power and are led to believe in "the power," which is the mainspring of her cult. To the ignorant and unlearned the declaration of Mrs. Woodworth and her followers, "Whosoever therefore resisteth the power resisteth the ordinance of God," seems quite convincing, especially when accompanied by the zeal and power of a magnetizer. The scripture refers, of course, to the laws of the land, and has no such application as "the power" people suppose.

As nearly as I can comprehend this "power" or shaking is a mixture of hypnotism, spiritualism, and nervous derangement. I have also noticed that it has more effect on women as a general thing than on men. This may be due to the more sensitive nervous system of the female sex in general. I have also noticed that

SPIRIT OF FREE LOVE.

Clothed in a cloak of religious piety and feigned sanctity we find almost every vile spirit that Satan is able to send forth; but it is doubtful if any one is so stealthy in its approach as the spirit of free love. With its charming glitter and pretended innocency it has allured many unsuspecting souls from the exalted plane of sexual purity to the depths of sin and shame. By free love many happy homes have been broken up and brought to disgrace; the tender affections of man and wife have been turned into bitter hatred, and the music of their household into strains of sorrow. Before this vile spirit lies the land of purity and peace; behind it lie blighted hopes, perverted passions, and ill fame. Before it we see the peaceful and joyous reign of Platonic love; behind it we see the confusion and sorrow of ten thousand broken hearts. Oh, the sorrow and sadness brought to the human heart by this vile enemy of peace! My pen will not be able to picture the scene, nor

trace the minute outlines of free love as correctly as it deserves, but I trust by the help of God to be able to point out some of its worst features, that the reader may know that there is such a spirit, and that it is earthly, sensual, and devilish.

Free love is not confined to any one class of people; young and old, married and unmarried, rich and poor, and people in almost every walk of life have by it been deceived and led astray. From cellar to garret of human habitation we can trace its licentious track, and those who do not believe me have but to read and be convinced. Julius Cæsar, one of the world's greatest men, was tainted with free love; Cleopatra, the beautiful queen of Egypt, was under its influence; and Solomon, the wise man, was overtaken by this "outlandish" spirit, and by it led astray. Many others whose names glitter on the pages of history and decorate the world's literature could be pointed out as slaves of free love. Modern society in general is little or no better, for almost every daily paper records some disgraceful doings of free-lovers.

Before going further it may be well to define the term free love. Webster defines it as, "The

doctrine or practise of consorting with the opposite sex at pleasure without marriage." There sprung up in the sixteenth century a sect of people who called themselves "Brethren of the Free Spirit." Along with many other nefarious doctrines, they publicly advocated the doctrine of free love. Every false doctrine is accompanied by an evil spirit, and in case of free love many have imbibed the spirit who do not publicly advocate the doctrine. This accounts for the prevalence of free-love spirits while there are so few advocating the doctrine of free love. While there are many under the influence of a free-love spirit, many have been accused of free love when they were only troubled with their perverted affections.

The spirit and doctrine of free love are of a much worse type than the simple perversion of the natural affections. A person may allow his affections to be perverted, and allow them to go out in a way they should not; but unless a person becomes under such an influence that he feels free to love different ones, it can not properly be termed free love. A free-love spirit leads to what the doctrine of free love teaches, viz., consorting with the opposite sex

at pleasure without marriage. Some have made use of the term free love in a very wrong way by applying it to almost every form of trouble with the affections. This we should not do. There is a difference in being for a short time slightly led astray by the influence of undue affection, and being under a free-love spirit. Allowing the affections to go uncontrolled, however, sometimes leads to free love, and those who would keep themselves pure and keep themselves out of the reach of free-love spirits should keep their affections under perfect control.

Under the cloak of religion the spirit of free love has destroyed many souls. The doctrines of many religious bodies afford many advantages to the devil on this line. If Satan can succeed in getting people under the influence of the spirit of free love, it matters little to him whether or not they publicly advocate the doctrine. Catholicism, Spiritualism, Shakerism, Mormonism, and many other like institutions afford an excellent harbor for spirits of free love. A profession of religion without salvation is also an excellent hiding-place for all such spirits, for they can there carry on their unclean work for

years without being even suspected by the most of people. Another suitable refuge for such spirits is society. Those who stand high in society, like those who are esteemed highly in religion, are often guilty of harboring many things of which they are not in the least suspected; consequently many society circles become nothing but a rendezvous of wicked and unclean spirits and yet pass as the best of society.

Thus a spirit of free love encrouched and secreted in the two most frequent walks of life, society and religion, year after year gnaws away at the vitals of true love and virtue, and destroys many precious souls that are ignorant of its devices. Ministers, teachers, writers, and philanthropists should unite in waging relentless war against free-love doctrines and free-love spirits.

Causes of Free Love.—The most potent cause of free love, and every other evil under the sun, is the influence of the devil and depraved human nature; therefore in all cases of free love we may assign the primary cause to an ungodly spirit and a depraved heart; but there are different minor causes. or in other words, different



circumstances, under which the soul is endangered to this vile spirit. Every man and woman has a weak place, and Satan is not unacquainted with this fact, so we must both watch and pray. Satan can get one person into trouble in a way which he dare not approach another; so he shifts his position to suit his subject; hence one falls a prey to free love, while another is led into some other trouble. Sometimes disappointment in marriage affords the proper soil in which the devil soon sows the seed of free love. Satan will come to the disappointed party and point out the admirable qualities in this one and that one and suggest that such would be a much more suitable companion than the one chosen. These suggestions are repeated until the tempted person loses all affection for the wedded companion and burns with illegal desire for first one and then another, till Satan has gotten the heart completely under control of a free-love spirit. The affections of the human heart require attention, and the man or woman who neglects to cultivate the affections of his or her companion neglects a thing of more value than silver or gold.

Undue familiarity also is a fertile field for

the working of free-love spirits. This, of course, opens up the way for both married and single persons to be led astray. Every gentleman owes a certain respect to all ladies, in his manners, speech, etc.; and every lady owes to herself, as well as to God, a certain reserve in all of her actions toward the opposite sex. Long acquaintance, religious connections, or even kindred ties should never induce either sex to overstep the bounds of modesty. This reserve is not a false modesty. However, private matters, and even things which are generally considered as improper, may be talked of in a modest, delicate way, without the slightest shadow of indecency or forwardness. The motive which fills the heart and finds its way into the manners and speech tells more than all else.

The doctrine of so-called social purity is also an excellent instrument in the hands of the devil to destroy natural affection and propagate free love. The adherents of this false theory teach that the rights of the conjugal relation should be indulged in only for procreation, and often they change the natural use into that which is contrary to nature and throw open the door for discord and free love.

The approach of free love is often so stealthy that the person affected is not aware where Satan is leading until the vile spirit has almost gained control. Its first suggestions are so polished and so seemingly free from wrong that the unsuspecting are often led astray a step at a time. Sometimes it requires years of subtle and cunning work for Satan to accomplish his design; but Satan, unlike many people, is never discouraged; so if he is not detected and sternly rebuked he toils on inch by inch, step by step, till he gains the ground he desires.

The disgusting influence of a person controlled by a spirit of free love can be felt by others, and especially detected by the children of God that are taught on these lines. Conscientious souls have often been accused by the devil of being under a free-love spirit when they could feel this awful influence in some one else. Of all abominable things to a pure man or woman, the unclean looks and actions of a person under a free-love spirit are surely the most obnoxious.

Effects of Free Love.—If the spirit of free love is allowed to have its course it invariably leads to the depths of shame and disgrace and

plunges the soul into despair. A person under a free-love spirit is like a drunkard, who at times longs for deliverance, but finds none. When in more considerate moments he views his condition it naturally brings remorse attended by despondency, and often it seems there is no way of escape. When a person has been captured by the spirit of free love one of four things generally occurs; the spirit and doctrine are renounced and deliverance is gained, prostitution is chosen, insanity ensues, or the despondent soul gives way to suicide. A great many cases of murder and suicide are caused directly or indirectly by the influence of free love. When a person has become bound by this spirit, a spirit of murder often accompanies it, and when its wishes are interfered with the passions of free love will often wade through blood to accomplish the desired end.

Remedy.—The best and only sure remedy for free love, and every other work of the devil, is the blood of Jesus Christ. Resolution and reformation are insufficient in most cases, to deliver the soul from the doctrine and spirit of free love. The cleansing stream, which if applied purifies the heart and cleanses the per-

verted passions, is the only sure route to permanent victory. The devil will often try to intimidate persons in this condition by telling them that they are too weak on this point to withstand him if they are set free. This is the devil's "scarecrow," for well he knows that if Jesus undertakes the case he is defeated. It is true that some persons may be weaker on this line than others, but to such God will give more grace. Christ, who has the keys of death and hell, would lock the archfiend in his den before he would suffer the least and weakest one who trusts in Him to be overcome.

SPIRIT OF COMPROMISE.

Compromise.—"A settlement by arbitration or by mutual consent reached by concessions on both sides; a reciprocal abatement of extreme demands or rights, resulting in an agreement."—*Webster.*

To compromise the truth of God's Word means to arbitrate with the devil and concede that he is partly in the right; to abate the extreme demands of full salvation, Bible unity, divine healing, etc., and agree with the adversaries of truth. This world is filled with the abominable spirit of compromise. Men who should live and die by the right are abating the extreme demands of eternal truth and agreeing with the world, and Babylon, and the devil. Why should any man or woman stoop so low as to compromise with the enemy of all good, and lower the standard of eternal truth for filthy lucre or worldly applause? God help us to be true and stand for the whole truth, which saves from sin and makes God's people one.

I would sooner face the dark legions infernal till the last drop of blood had flowed from my veins, and die a victor for King Jesus, than to compromise one inch with the world, the flesh, or the devil and be monarch of earth. God wants men and women who will wade through fire and blood before they will shrink or falter.

Nothing will blind the eyes of a man or woman quicker than a touch of compromise. The old life of sin does not look so bad when viewed through the goggles of compromise; the plain dress, conversation, and deportment, required by the Bible does not seem so necessary; Babylon with her stilted lords and steepled halls seems to be "not so bad after all"; and, in fact, many things of the devil seem to be much better than when viewed through the telescope of truth. Oh, who will be faithful unto death and never yield to the foe?

Manifestations of Compromise.—Those who are affected with a spirit of compromise are always overcareful about offending people by telling them the truth when such precaution is uncalled for. When a minister comes to preach the word of life they will be heard to say, "Now, brother, you will have to be careful about

preaching too strong, or the people will not attend the meetings." The manifestations of compromise in a minister are about the same as in other people. He will "prophesy smooth things," scarcely ever mention Babylon, unity, feet-washing, or divine healing, except in a very mild and compromising way. You no longer hear his bold denunciations of the sin of division, and his preaching lacks zeal and anointing. God has no use for compromising preachers. The only kind he can use are those filled with fire and judgment mixed with love and wisdom. A preacher who is on the compromise line will often preach on fanaticism, and make more allowance for conscience than God allows. He will chose subjects which "tickle the ears" rather than "prick the heart." He will preach much about love, and almost construe the Bible to teach that we can love the world with its pride and fashion.

Along with the spirit of compromise goes the spirit of worldliness. Parents who are too conscientious at first to dress gay themselves will array their children in worldly attire and foster the seed of pride in their young and tender hearts. I know of nothing that will cause peo-

ple to let down the standard of truth quicker than a spirit of compromise, and devastation quickly follows, spoiling God's vineyard and binding souls for eternal night. The approach of compromise is so stealthy that sometimes an honest soul is, for a short time, almost stifled and overcome by it. Nothing will blind one's spiritual eyes and pervert the vision, turning light into darkness, and darkness into light, much quicker than a spirit of compromise.

Causes of Compromise.—The causes of compromise are many. Some people will sacrifice the right to heaven and compromise with the world for what men call honor. But the honor of this world comes to naught. Others compromise with the world and the devil for "filthy lucre." God says, "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift; for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Deut. 16:19. Paul says, "The love of money is the root of all evil." 1 Tim. 6:10. The love of money is most certainly the root of compromise. Some men will preach almost anything for money and popularity. Compromise is always the effect of a lack in the soul.

No man who does not enjoy full salvation himself can preach the truth as it should be preached; consequently the only way to do is to either raise the experience to the Bible standard or compromise. To do the former often means to repent as a sinner, and through pride of heart the latter alternative is often chosen.

Effects of Compromise.—The effects of compromise are appalling. When compromise rules, the effects are directly opposite to the effects of faithfulness. ‘When the judgments of the Lord are in the earth the inhabitants of the world will learn righteousness.’ Isa. 26:9. But “let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.” Isa. 26:10. When compromise comes in the strong judgments of God’s Word are laid aside and consequently the people of the world do not learn righteousness. If every man who professes to be an ambassador for Christ would preach the whole truth, unmixed with compromise, ungodliness, and hypocrisy, professors of Christianity would soon be diminished to a great extent. But most preachers have ungodliness too near

home to preach the truth as it is. "Therefore the law is slacked, and judgment doth never go forth: for the wicked doth compass about the righteous; therefore wrong [margin, wrested] judgment proceedeth." Hab. 1:4. The prophet Hosea says, "Thy judgments are as the light that goeth forth." Hosea 6:5. This being the case when the judgments of God are withheld by the spirit of compromise, spiritual darkness ensues, and souls who could once see God's true way and their own duties as clear as the noon-day sun are struck with total blindness.

The spirit of compromise is the identical spirit which defiled the people of God in the morning of the gospel day and caused the great apostasy. In fact, the spirit of compromise is a real apostate spirit, and apostasy lies in its train wherever it goes.

Doom of Compromisers.—"Woe unto them . . . which justify the wicked for reward, and take away the righteousness of the righteous from him! Therefore as the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised

the word of the Holy One of Israel." Isa. 5: 22-24. "Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood." Jer. 48: 10.

The compromising professor of religion, like a soldier who is afraid to use his sword, soon falls a prey to the enemy and is only a disgrace and a detriment to the cause he has espoused. Many would go to heaven if it could be reached by the compromise route, for by lowering the gospel standard we could get many followers. But, oh, what is numbers compared to purity!

"Who will offer soul and body
On the altar of our God?
Leaving self and worldly mammon,
Take the path that Jesus trod?

"Oh, for consecrated service,
Mid the din of Babel strife!
Who will dare the truth to herald
At the peril of his life?"




ACCUSING SPIRITS.

Of all persons in this world that need the encouragement and prayers of God's people, those who are tormented with accusing spirits need them most. I say tormented, because to be accused by the devil is the purest type of torment and akin to the torment of hell. None but those who have felt the living torment of accusation can realize the depth of suffering inflicted thereby. And what is more cruel, the devil invariably imposes the accusing spirits on the most conscientious persons he can find. Those who are hard-hearted and stiff-necked he never attempts to accuse, as they already belong to him; but he will accuse the innocent, and excuse the guilty.

The accusing devil is generally so well disguised that persons who are unaccustomed to his wily tricks are easily deceived by him. Accusations always seem so real that it is hard for conscientious souls to discriminate between the accusations of the devil and real conviction.

from the Lord. Satan will come with a load of accusations, and without asking permission, will unload them at the door of some conscientious child of God who he thinks is too feeble to remove them; and if he meets any resistance he will at once transform himself into an angel of light and strike his victim with fear lest he should grieve the Lord. Satan will cast an accusation at a soul, and if inquiry is made as to where it comes from, he will reply at once that it comes from God. He will often continue this deception for days and weeks, and sometimes for years, before he is detected.

In Despair.—Under the awful accusing powers of the devil souls often hope for death to relieve them of their anguish. But even here Satan appears and says, "You can not die, and you will never be free from these awful feelings; and even if you were to die you are unprepared." Under such torment the nerves are often wrecked and the reason almost dethroned, and still Satan is not satisfied. Accusing spirits can never be satisfied. If you are accused of committing sin and undertake to repent, the devil will then say that you are not repenting right, that your heart is not in it, or you are



just going through a form. If Satan can get you to give up and try to repent he will then say, "You had a much better experience before than you have now, and it would have been much better if you had not given up." It were almost enough to drive insane any one that will listen to the repeated accusations of the devil. The past experience abandoned, the present one unsatisfactory, and but little hope for the future, the soul sighs and reels beneath the load; and even the physical strength, it seems, must fail.

Satan is very cautious in his approach and he will not present too much at once, lest he should be detected; and yet when the proper time comes he will present the most unreasonable things possible. He generally begins by suggesting that you are not sanctified, and if he can get you to believe this he will proceed to argue about as follows: "Now you know that you could not lose sanctification without committing sin, and if you have sinned you are unsaved and will have to repent." At this you give up and begin to try to repent, but as you can think of nothing to repent of you will possibly think of concluding that you are all right

after all. At this juncture Satan again appears on the scene and suggests that even if you were all right in the first place you are now back-slidden, as you have doubted the Lord. After you have struggled on under these false impressions for a while Satan will then advance far enough to tell you that you have committed the unpardonable sin and grieved the Holy Spirit entirely away. This lie is self-evident to all who are acquainted with the wiles of the devil, from the fact that one who has committed the unpardonable sin does not feel convicted. But many poor souls have believed this falsehood, and on account of it have been driven to the utmost bounds of human anguish. Mortal tongue can not frame words to describe the suffering of a soul thus accused of the devil. The imagination of Dante could not dream of a scene so dark as this one, nor could the brush of the most skilled artist paint a picture so dismal.

Probably the next bold step Satan will take is to suggest self-destruction, or suicide. And souls in this awful state of mental anguish have been known to take their own lives, and perish soul and body, when mercy was freely offered.

The same vile spirit of the devil that will accuse you about your own experience, in order to cut off any possible help he may see coming your way, will accuse others to you and cause you to lose confidence in them, thus causing the greater discouragement. Discouragement is a natural consequence of accusations, when they are accepted, and a person who is accused will often help the devil by bringing up things of the past that have been forgiven and trying to repent of them. The accused and despondent soul will often wander down by the dark shores of the sea of forgetfulness, and finding there a bark of discouragement will launch it and sail out through the fog and mist of past life hunting for something about which to mourn. Often some mistake or sin of the past, which, like an ocean derelict, has long ago been forsaken and forgotten, is found; and pulling it ashore the discouraged soul, who is anxious to do something, invites friends and brethren to help in asking God to take notice and forgive. But God will not visit such a scene. What he has forgiven he has forgiven forever, and he can not forgive it a second time. "For," says he, "their sins and their iniquities will I remember no more." Heb. 8:12.

If a man should come to God and obtain forgiveness of his sins, and live a faithful life for a while, and finally backslide and be lost, none of his former sins would be mentioned to him, nor would he be punished for any of the deeds of his former life: but only for those committed after his fall. Neither will the Lord forgive only a part of our wrong-doings. When he forgives, he forgives all, and forgives forever. So the only possible way out is to resist the devil and all accusations; cut the shore-lines and consign the past to the waves of forgetfulness; make an eternal dereliction of all past sins and mistakes that God has forgiven; and set your face Zionward.

A Way of Escape.—It is with joy that we offer a way of escape to every soul who is bowed down by the accusing and discouraging powers of the devil. Every one who will take God's way may be set free; and instead of being depressed by Satan may tread him under foot, for God has promised "power over all the power of the enemy."

The case of one who is bowed down with accusation very much reminds us of a certain ship and its crew that were once lost at sea.



Having exhausted their fresh water supply, they were famishing with thirst; and on sighting another vessel passing near them they cried out, "Water! fresh water!" In reply the crew on the passing vessel informed them that they were in the mouth of the Hudson River, and all they needed to do was to draw water and drink. Had not this lost crew been informed that they were in fresh waters many might have perished, when help was near.

The accused and despondent soul is almost famished, and cries out for help, when the waters of life eternal flow so very near. Dear soul, there is help for you; the water of life is offered freely, and if you will only drink you may live.

There is one rule by which you may always detect the spirit of the devil and distinguish it from the Spirit of God. When the Spirit of God is convicting you of sin it will point out the wrong so clearly that you will not be left in doubt; but when the devil is accusing he can never tell what is wrong. You will feel very bad, and in every way you may feel like a sinner; but if you do not know you have transgressed God's written law, stand your grounds

and defy the devil. Satan may say that your trials are not like other people's trials, or that they last too long to be only trials: but if you continue to resist him he must flee. You must be willing to bear trials, for "blessed is the man that endureth temptation." Jas. 1:12. You must learn to "count it all joy when you fall into divers temptations." Jas. 1:2. And "let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Jas. 1:4.

Yonder is a city of refuge, dear accused and despondent soul, to which you may flee and be safe. It is called Stability, and its streets are paved with victory. In it floats the air of freedom, and all its inhabitants, though not without trials, are triumphant. The road which leads to it is perseverance and faith. Flee to it before the slayer strikes the final blow and your soul is lost; for little does Satan care whether you lose your soul through accusation or through crime. Start to-day for the city of refuge, for its gates are open wide to admit the weary soul. Linger not to spend your time in listening to Satan, for he seeks your destruction. Sternly resist him and turn your back upon him forever.



“Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.” Jas. 4:7, 8. Some people spend all their time resisting the devil, consequently have no time to draw nigh to God. Resist the devil and leave him with his accusation; ignore him, and draw nigh to God, and God will draw nigh to you, and victory shall be yours.

DOUBTING SPIRITS.

Doubting God and his Word is a habit imposed by the devil, and the longer it is indulged in, the stronger becomes its binding power. Doubting causes a path, or furrow, on the brain like a path across an orchard or field where many feet have trod; and nothing but a stern resistance and the power of God can ever erase these furrows and break the habit of doubting. I repeat that doubting is a careless habit, imposed by the devil, for no reasonable person can willingly and maliciously doubt God. Possibly the worst phase of doubting is doubting what God has done for the soul. Those who are habitual doubters often do much praying, but do very little believing. If Satan can succeed in getting one to doubt one's experience and cast away one's confidence he has gained an inroad to the soul, which if not quickly closed is likely to cause prolonged trouble. I have known persons to doubt their experience, go and ask God's forgiveness and doubt him again



before rising from prayer. A soul thus harassed by the devil soon becomes despondent and almost despairs of life. Doubting spirits and accusing spirits are very closely allied, and often work together. To some people doubting becomes almost a second nature, and doubting becomes much easier than believing. If such people would treat the doubting spirit like some people treat peddlers they would not be troubled so much. Some people shut their doors in the peddler's face, notwithstanding his desires to show his goods. If people would always shut their hearts' doors to all doubts in spite of their earnest pleas for entrance they would soon cease to come so often. Doubts, like some book agents, almost force an entrance, and the only way to get rid of them is to tell them to go.

No Just Reason for Doubts.—There are but three just reasons to doubt any one. (1) If a person is or has been unfaithful it is a hindrance to our confidence and faith in him. (2) If a person is unable to perform what he promises we can not have faith in him. (3) If a person is of faithful character and unlimited ability, and yet we do not have his promise, we still can not depend upon him.


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“God is faithful by whom we were called
in the believing of His Son Jesus Christ our
Lord and Saviour. Who would bring the un-
believers and disobedient of our God who has begun
his promise from generation to generation and
promised himself faithful even to those who are
unfaithful? “If we believe not, yet he is true
faithful: he can not deny himself.” 1 Tim. 2: 13.
He promised Noah that he would no more de-
stroy the world by water, and placed his bow in
the cloud as a token of that promise, and though
thousands of years have past, God remains true
to his promise, and his bow still remains in the
cloud.

“Since the morn when time began,
Hath his word ceased to prevail?
Is the God of heaven weak as man,
Or can his promise fail?

“Hath a mortal yet been found
Who hath trusted him in vain?
Search the whole broad space of earth around,
And search it once again.

“On the Word of God I calmly rest,
With a sweet assurance in my breast;
For I know it is his holy will
Each promise to fulfill.”



2. God is able to do all he has promised. "And Jesus came and spoke unto them, saying, All power is given unto me in heaven and in earth." Mat. 28:18.

3. He has promised us power over all the power of the devil. "Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you." Luke 10:19. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:3, 4. "But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:57, 58.

We have exceeding great and precious promises from God in which to put our trust; his character and faithfulness are irreproachable,

and his power unlimited. This positively leaves no room for doubts, and he who doubts God does so without a cause, and against reason. The most unreasonable thing a man ever did was to doubt God. It is much easier to believe God than to doubt him, and yet so many people struggle to believe, while no one seems to put forth any effort to doubt.

Deliverance.—There is deliverance for every soul that will accept God's way, even from the severest case of doubts and fears. If you are a doubter, settle it first that God is true and that he 'loves you with an everlasting love.' Though you may have failed a thousand times, God loves you still. And though you may have been unfaithful many times, yet he abideth true; "he can not deny himself," and "his mercy endureth forever." Two things you must rely on, trust in, and cling to. These are: (1) The written Word of God, (2) Your God-given reason, or judgment. Without these two landmarks you could never find the way to deliverance. Feelings will deceive you, doubts assail you, and past experience fail you; but the unchanging Word of God and your better judgment are way-marks on the road to peace.



Meet the conditions of the Word the best you can, implore the help of God, and resisting Satan, set your face toward the land of victory, determined to conquer or die, and Satan, doubts, and fears will stand back and let you pass. Believe where you can not see or feel, and trust where you can not trace. Your fight may be a feeble one for a while, but "each victory will help you some other to win," and you will soon be able to vanquish your every foe; and standing on the banks of sweet deliverance you may sing the victor's song, and sway a scepter greater than that of which earthly potentates have ever dreamed. Never be discouraged; all discouragements are of the devil, and should be resisted as the devil himself. Use your reason and strengthen your conscience; look at the mercy of God and his loving kindness. Read the Bible, obey it, and believe it despite all your feelings to the contrary. Emotions are the doubter's worst enemies, except the devils themselves; but faith can conquer every foe. Tie the anchor of hope fast to the rock of eternal truth with the unbreakable cable of faith and then emotions may rise and fall and the storms of doubts may rage, but your anchor is sure.

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I have been in what I call a "narrow" place
 for some time in my life. I have been in such
 places. But till you see what I have been in
 such. But if you go to your "narrow" place
 in your life like some people you are seeking
 God and you will get along much better. And
 when a narrow comes you I of mean. Or
 what a better still abandon the idea and go to
 seeking some one else but if you are not God
 will hear you and bless others.

A Desperate Struggle.—The following is a supposed argument, or dialogue, between Satan, Lusts, Fears, and Feelings on one side against Reason, Truth, Faith, and Trust on the other. The argument is supposed to be concerning a doubting soul that is trying to get the victory.

Satan (speaking to Doubting Soul).—You are progressing so slowly of late it must be that you are deceived in your Christian experience.

Feelings.—Yes, you have been feeling so downcast for several days, and one who has the victory should feel like shouting and praising God.



Reason.—This is the devil, you had better dismiss him at once, or he will deceive you.

Fears (coming up hastily).—Many people have been led astray by Reason, and supposing they were right, have lost their souls. So very many people are deceived, you had better examine yourself.

Doubts.—You know you did not get a clear witness to your sanctification, and even if you are justified you are not sanctified.

Feelings.—Yes, we all believe that Doubts is right about this, for at the time of your consecration you did not feel like Brother A, for he felt the fire and really knew that he received the Holy Spirit.

Faith.—Pay no attention to Feelings, but believe in God.

Doubts.—But—those who are saved should feel better than you do.

Truth.—“By grace are ye saved through faith” (Eph. 2:8); so heed the admonition of Faith and dismiss these—

Fears (interrupting).—But—but you had better be careful, or you are liable to turn the Lord away.

Trust.—“Trust in the Lord and do right,” and these enemies shall not harm you.

Satan.—Yes, but as *Louisa* has before said, this soul was not sanctified in the beginning.

Doubts.—You had better give to your sanctification now—

Pearl (interrupting again).—Yes, you had better be sure of it, for it is an awful thing to be lost.

Feelings.—These awful feelings are surely the fruits of carnality. You do not feel right toward your brethren, and you feel so tried.

Doubts, Pearl, Feelings, and Satan (all in unison).—Give up! give up! give up! you know you are not sanctified now, for you have listened to *Doubts*.

(At this *Doubting Soul* concludes to give up and seek sanctification to be sure of heaven.)

Satan.—Although you have given it up now you know that you were sanctified in the first place and you could not fall from sanctification without committing sin, and if you have sinned you are no longer justified.

Doubts. Yes, you have doubted, and doubting is sin.

Feelings. Yes, and you feel just like a lost sinner; so you will surely have to repent.

(At this *Doubting Soul* begins to weep, and



concludes to begin over again and seek pardon. About this time Feelings comes in, and his two friends—Despondency and Discouragement—come along for company. It now being late Doubting Soul, weary with the struggles of the day, concludes to retire for a little rest. But Feelings and his two friends keep up such a chatter talking over the day's victory that Doubting Soul is unable to sleep, and arising concludes to put in the night in prayer. After Doubting Soul prays for a short time, Reason and Truth come in and persuade him to dismiss Feelings and his two friends and invite Trust and Faith to come in. After some persuasion Doubting Soul concludes to invite Trust in, which he does, and concludes to rest for a while, as it is now growing late. But soon after retiring, Doubts and his friend Worry rap at the door, and ask to be admitted. Despite the earnest pleadings of Trust, Doubting Soul finally opens the door just a little and Doubts and Worry quickly press their way in; and as they come in at the door Trust is compelled to climb out at the window, and Doubting Soul is again left in the hands of his enemies.

After a long struggle with Doubts and his

At this point Doubting Soul sometimes is called to Reason to come to him. Reason in entering at this gate is there to encourage Doubting Soul and defeat the works of Doubts and Fears. After a few encouraging words from Reason Doubting Soul decides to have Trust and Truth to come in and help. At the entrance of Trust and Truth Doubts at once calls for Satan and Fears to come in and bring Feelings along. At the entrance of Satan, Fears, and Feelings Doubting Soul feels somewhat alarmed; but as Reason and Trust take their stand one on each side of him and Truth at his back, he feels quite secure. After a short conflict Satan, Doubts, and Fears are compelled to retreat to one corner; but Feelings seeming to be more fearless lingers near for a while, but finally recedes to the corner with his friends, where all make considerable noise by way of lamentation, as Reason, Truth, and Trust encourage Doubting Soul.

Finally Doubting Soul is advised to permit Faith to enter. At this the crowd in the corner are greatly angered, and Feelings begins to shed tears. But Doubting Soul is strengthened by Truth and still exhorted to invite Faith to



come in. At the request of Doubting Soul, Reason goes to the door and opening it Faith steps in. At the sight of Faith, and even before he is fairly in the room, Satan, Doubts, and Fears all make a wild rush for the window and clamber out almost treading upon one another, while Feelings crouches himself in the corner and keeps very still for a while. At the entrance of Faith, Doubting Soul seems much revived, and Truth says, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." At this Faith replies, "The victory is won," and Feelings is compelled to go out, but lingers near the door. Doubting Soul now retires for the remainder of the night while Trust stands guard.

Satan, Doubts, Fears, and Feelings all appear at the door early next morning and agree that Feelings shall take the lead in gaining an entrance.)

Feelings (rapping at the door).—Let me in just for a while.

(Feelings pleads so sympathetically that Doubting Soul at once lets him in.)

Feelings (after gaining an entrance).—Now you feel just as bad as you did before, and you did not receive a definite witness.

3.4 THE BOLD SPIRIT AND OTHER SPIRITS.

*Doubts (from the outside).—*Yes, let us in, and we will help you to settle this matter.

Satan (from the outside).—"In the multitude of counsel there is safety": so let us in.


*Fears.—*Now, you want to be sure this time, so don't go too fast. You had better let us in while we consider.

(With a few sympathetic words from Feelings, Doubting Soul opens the door against the warnings of Reason and Truth: and Faith, Trust, Reason, and Truth all retire disappointed at Doubting Soul's conduct, though not in any wise discouraged. Demons and Feelings soon convince Doubting Soul that he is not justified, much to the satisfaction of Satan, while Fears walks the floor and casts an occasional glance at the haggard face of poor Doubting Soul.

After the continuance of this for some time Doubting Soul is very much discouraged, and Satan says to him, You have committed the unpardonable sin.)

*Feelings.—*Yes, you feel just like there was no mercy for you.

*Fears.—*I too think that this case is hopeless. Doubting Soul, you will never get out of this deplorable condition.



Doubts.—I have seen several cases like this one, and none of them ever found peace. Doubting Soul, you have now been in my company so long that you can never again look upon the countenance of Faith, for he is my bitter enemy and I will not permit him to see you.

Satan.—You are a burden to your friends, and God no longer cares for you, and you are so miserable that the best thing you can do is to end your life and —

Reason (coming up quickly and entering the room without ceremony).—This is Satan, and if you do not resist him he will drive you insane.

Satan and Fears (both speaking at once).—Insane! insane! you are almost insane now.

Doubts.—Yes, see how forgetful you are. You will never recover from this. Your mind is affected now.

Truth (stepping in with an air of assurance).—“Resist the devil, and he will flee from you. Draw nigh to God, and he will draw nigh to you.”

Doubts.—You are too weak to resist, so Truth must go out.

Faith (speaking from the door).—“Believe

on the Lord Jesus Christ, and thou shalt be saved."

Fears.—You have doubted too long now. You are too great a sinner to be forgiven.

Truth.—"Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

Satan.—But you have no confidence in yourself, even if God should be willing to receive you. Through long doubting you have cast away your confidence.

Faith.—Your self-confidence will be restored to you if you will "have faith in God."

Feelings.—You have doubted so long now, and you feel so weak you can not believe.

Faith.—Trust me, and I will drive Satan, Doubts, and Fears to the "four winds," and will conquer Feelings and make him your servant.

Reason.—Feelings is always deceptive; trust him not. Many people feel right who are only deceived, and Feelings causes many an honest soul to listen to Satan and Doubts, who are both enemies of God.

(At this Doubting Soul is almost ready to dismiss Satan and his troublesome companions and tell Faith to come in.)

Satan.—But don't be in a hurry; there is plenty of time.

Truth.—'To-day is the day of salvation, now is the accepted time.' You had better invite Faith in at once.

Doubts.—You are too weak to have Faith come in.

Trust.—Let me enter and sustain you, and you will soon be strong enough to entertain Faith.

Reason.—I will assist you.


Truth.—Whosoever will may be saved.

(Doubting Soul is now much encouraged and invites Trust to come in immediately, and Satan, Doubts, and Fears again recede to a corner, while Feelings stands back at quite a distance. Soon Faith is allowed to come in again and all the enemies of Doubting Soul are again cast out, and Truth says, Your name shall no longer be called Doubting, but Faithful; and so long as you will trust us we will protect you from Satan, Doubts, and Fears, and will cause Feelings to be your friend. At this Faithful takes courage and seeks and obtains sanctification and enjoys the constant friendship of Faith, Truth, and Trust.

Many times after this did Satan come as an angel of light and try to gain an entrance, but Truth invariably exposed Satan, and Faithful was not deceived by him. Doubts often clothed himself in pitiful robes and sought to excite the sympathy of Faithful and gain an entrance. And many times when Faithful would turn Doubts away it seemed very hard, and almost like turning away his best friend. Fears often tried to intimidate Faithful and make him dismiss Faith, but Faith, Truth, and Trust would sing a trio, which would always stimulate and encourage Faithful.

Trust would not allow Faithful to even look out at the door, at first, when Satan, Doubts, and Fears were trying to get in, lest he should not be able to withstand them: but finally Faithful entirely forgot his former troubles, and when his old enemies came around he would take Faith with him and boldly open the door and rebuke Satan and his fellows and cause them to flee.

Feelings was rather treacherous for a while, and often came near deceiving Faithful, but Trust finally enabled him to pay no attention to the foolish whims and sympathetic stories of



Feelings, but to look to Faith and Truth for guidance.

Faithful soon aspired to greater victories and remembered his former troubles "as waters that pass away." And instead of spending his time in struggling with his enemies he had time to praise God and worship him with joy. And Faith 'appointed unto him beauty for ashes, the oil of joy for mourning, the garments of praise for the spirit of heaviness.' Isa. 61: 3.)

CONCLUSION.

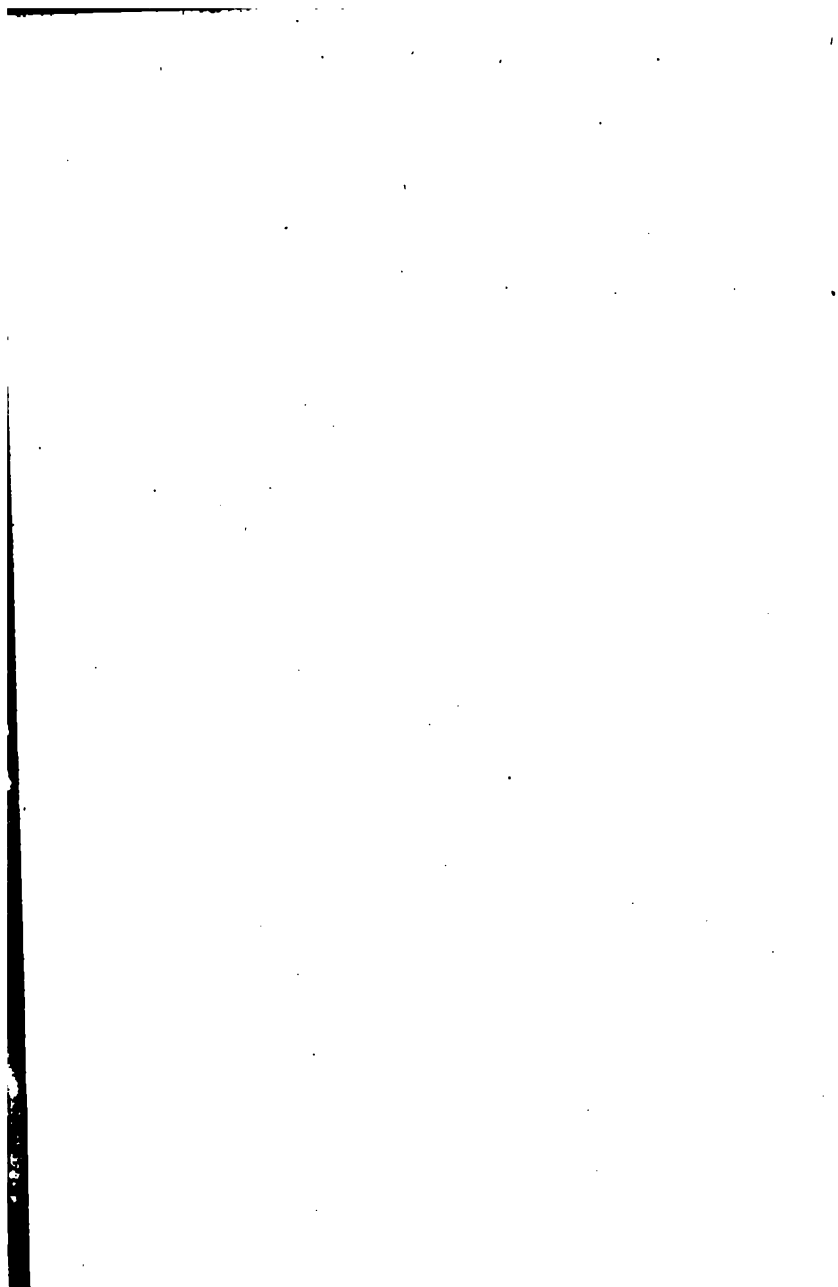
I am now nearing the close of what has been to me a joyous task, and I sincerely hope that the reader has found as much pleasure in reading as the author has in writing. Much more might be said, but I have only one more message to deliver, and that is to once more exhort my readers to "try the spirits"; for there are many false spirits gone out to deceive. Many of these spirits are clad in the most subtle robes, and the only sure protection against them is an honest heart filled with the love of God.

Finally, may the blessings of Divine providence rest upon all who read these pages, and when in the mystic gloamings of the last evening of time the Son of God shall dismiss this world's last assembly, may some soul who has been assisted by these humble efforts, find a home in the Paradise of God, is the prayer of the author. Amen.

THE END.







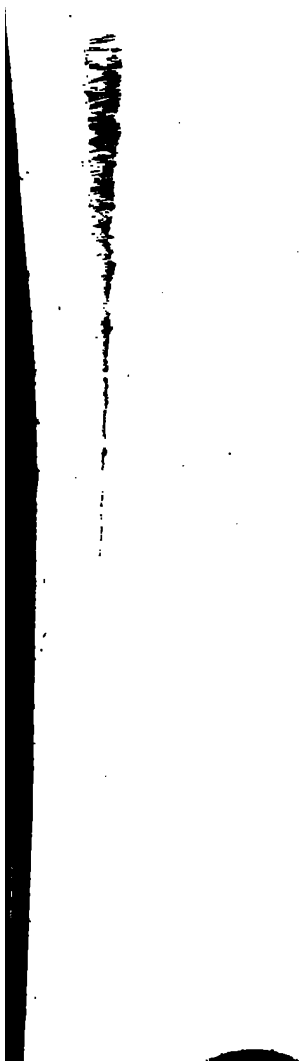












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1. The first part of the document is a list of names and addresses of the members of the committee.

2. The second part of the document is a list of names and addresses of the members of the committee.

**This book is under no circumstances to be
taken from the Building**

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